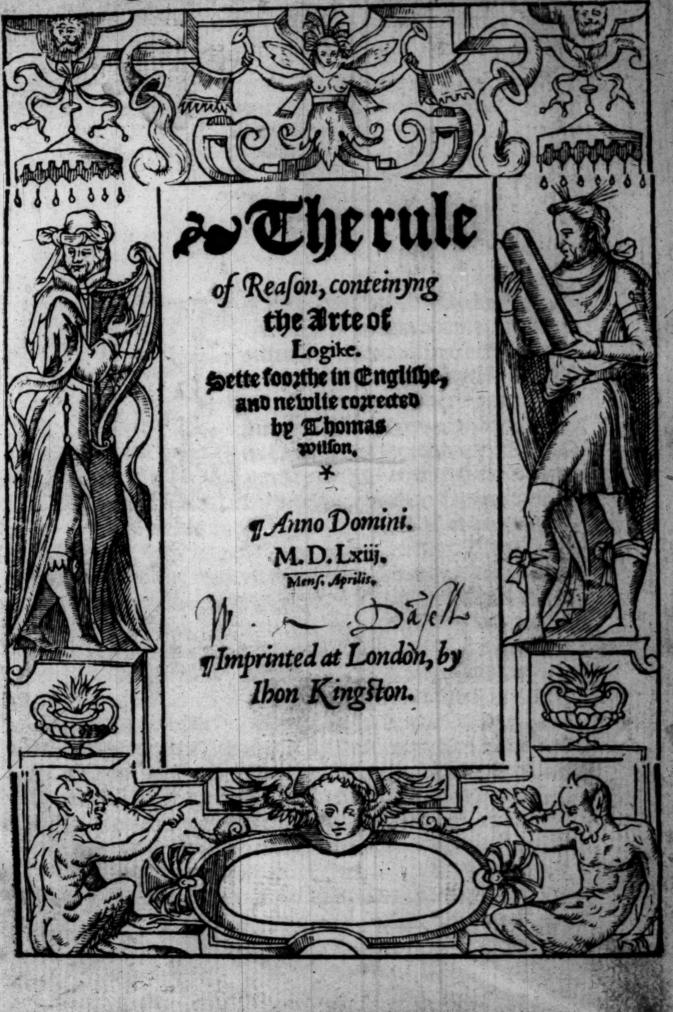
Qu'if not mo forsen.



of Reston, containing tine Drie of Logue Sette fagzehe in Englishe, and netatic for care ing Thomas .collers Land Domini. M.D. Ixiii. Ming Aprile. of Imprinted at Landon, by Ibon King Ton.

To the moste excellente Prince, and our moste redoubted louereigne Loide Edward the lift, by
the grace of God Kyng of Englande, Fraunce, and
Irelande, desendour of the faithe, and of the Churches of Englande, and Irelande, in yearth
the supreme hedde: your moste faithfull and obediet subject rhomas
willon, witheth longe
use, with moste
prosperous
reigns.



Improver and abilitie, were as and sweet to my good wille, most excellente Prince and souereigne lorde, this token of myne humble duetie, whiche I now offer but your Paies ste, should be as greate and precious, as by reason of the contrary, it is base and sender. Wherefore, I most humbly beserve your Paiestee, in no worse

parte to accept this little offer, then as the prefent of a true faith full Subicate, whiche would have brought better, if his power had been thereafter. But following the example of pooze men, in the auncient hillories of Plutarche, and other writers moche commended : 3 offer buto pour highnes, parte of foche fruides, as have growne in a pooze Studentes Barden. This fruid beyng of a Araunge kinde (fothe as no Englishe ground hath before this tyme, and in this forte by any Willage brought forthe) male perhaps at the first tastong, seeme somewhat rough and harthe in the mouthe, because of the Araungenesse: but after a little ble, and familier accustoming thereunto, I boubt not, but thefame will ware every one daie, moze pleafaunte then other. Mut in simple and plaine woozdes, to declare buto your Baics tie, wherein my witte and earnelle endeuour, hath at this leas fon travailed: I have affaired through my viligence, to make Los gike, as familier to the Englisheman, as by divers mennes ine dustries. A.tt.

The Epistle.

buffries, the moste parte of other the liberall Sciences arc. Foz. confidering the forwardneffe of this age, wherin, the bery multitude are prompte and ripe in all Sciences , that have by any mannes biligence, been fette forthe onto theim: weighving alfo that the capacitee of my countrey menne, the Englife nacion. is fo pregnaunt, and quicke to achive any kinde, or art of knows ledge, whereunto it maie attaine, that thei are not inferiour to any other: and farther, pondering that divers learned menne of other countres, have heretofoze, foz their furtherance of knows ledge, not luffered any of the Sciences liberall, to bee hidden in the Greke, 02 Latine tongue, but have with molte earnelle trauaile, made every of theim familiare to their bulgare veople: 3 thought that Logike, emong all other beyng an arte, as apt for the Englishe wittes, and as profitable for their knowledge, as any the other Sciences are, might with afmoche grace bee fette forthe in the Englishe, as the other artes, heretofore haue been. And therefore, I have fo farre as my llender practile hath enabled me, enterpafed to loigne an acquaintaunce betwene Lo. gike, and my countrey menne: From the whiche thei have been heretofoze barred, by tongues bnacquainted. Potwithftanding I multe nedes confelle, that the Brinter bereof, pour Baiellies feruaunt, prouoked me firfte hereunto, bnto whom I have ever founde my felf greatlie beholding, not onelie at my being in Cambrige, but also at all trines els. when I molte neved belve. But as touchping the thing felf, though I baue not boen it with so good perfeccion, as the worthineste of the atte requireth, or as some other better learned could doe : pet I hope, that whereas now it is dedicated but o your highnes, and so made common to all: my good will thall wante no favoures, in that I have firthe laboured, to baying so noble a mailtreffe, bothe of Reason and Judgemente, acquainted with so noble a countrey, and here to be made of a Craunger, a free Denison. Wherein I take not be pon me fo cumpnglie, and perfectie to have wzitten of thefaied arte, as though none could done it better: but because no Ens glisheman butill now, bath gone through with this enterprise,

The Epiftle.

I have thought meete to beclare, that it maie be booen. And yet herein I profeste it to be but a Spurre, ora whetstone, to tharpe the pennes of some other, that thei maie polithe, and perfecte, that 3 haue rubelie and groffie entred. And albeit, 3 Doe berein take bpon me no moze, but to bee as a pooze meane manne, oz a Emple persone, whose charge were to bee a lodelman, to conueigh some noble Princes, into a fraunge land, inhere the was neuer befoze, leauping the enterteining, the entiching and dece kyng of her, to foche as were of substaunce, and furniture ace cozogng: yet if this worke mate not at the first enteraunce, have the faufe conduice and protection, of your mode noble royall Mafellie, 3 truft it thal in processe appere, and proue, that 3 haue not altogether in baine, taken bpon me this fraunge laboure, but rather to berte god purpole and effecte, attempted thelame. I knowe your grace, for your owne ftudie, little needeth any helpe, of foche an Englishe enterprise, beyng so well travailed, bothe in the Greke, and in the Latine, for thesame purpose, through the helpe of those right worthie men, fir Ihon Cheke, and fir Anthome Cooke, your Maiellies teachers, and schoole. maifters in all good literature. But to fede and fatiffie the thirl and defire of foche Englishemen, as foz defaulte of thefaid tons gues, could other wife not come to the knowledge of Logike : 7 have judged it laboure worthe, to give the preceptes and rules thereof in Englishe, that all menne, according to the gifte, that to every one is measured, maie be the moze prouoked, to folome the examples of your Maieltie, aswell in Audiousnes, and defire of knowledge, as also in the exercise of all bertue, and Princely worthinelle, wherein your grace hath made a goodlie entrie In whiche molte godlie trade, if your grace hall continue together with the feare of God, and the moste reverente observacion, of his molte holie Commaundementes, and Gospell (wherein at this daie all Englande to their incomparable tope and comfort. doeth fee and finde your Maiesties chief delite to be it can not be doubted, but that thesame halbe to the wicked a terrour, to the godie a comforte, to this realme of Englande, a perpetuall des A.ivi. tence

The Epiftle.

fence and faufegard, and to all chailtian thynges, either noin lis upng, or hereafter to come, an example of kinglie worthineffe. and a mirrour of Princelie gouernaunce. And where as to the molte noble unges of Ifraell and Juda, the Lorde for their fonderie bertues , gaue fonderie giftes of grace (as to Dauid his bearlyng, puisaunce and might againfte his enemies : to Salomon, wifebome and richeffe : To Asa, innocencie of life. and purenelle of Keligion: To Jolaphat, prudence of kynglie regimente to fette good ministers and officers buder bym: To good kyng Jolias, the aduauncement of Gods true feruice, and the rootyng by of Joolatrie: To Joathan, a longe, and a profpe rous reigne, and all good refte and quietneffe:) all thefe noble: giftes, of Regall excellencie, thall the lozde your guide, and gos uernour, bouchfafe to powee bpon your highneffe, to endue you withall, in whom are now planted foche graffes of his heaven. lie grace, as the fruides hereafter is molte like to be incompas rable. Whiche thouge that it mate so bee, your Maies

the. Whiche thyings that it mais so bee, your Paiss
stee hath, and perpetually shall have, the daisly, and
incessaunt prairies, of all by your most faiths
full lougng subjectes, so, the long and
prosperous reigns of your highs
nes, to the glorie of God,

and the honoz and princely discount and gnites

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GVALTERVS HADDONVS

Cantabrigiensis, Legum Doctor & Regius in iure ciuili professor.

Rammatice, lingua nos est affata Britanna,
Curreret vt latys lingua Britanna rotis.
Núc Logice venit, et nostris se vocibus affert,
V t ratio nostros possit habere sonos.
Ante, peregrinis linguis instructa fuisti
Anglia, nunc propria discere voce potes.
Grammaticen laudant omnes, quia verba poliuit:
Qualis erit Logice nos ratione regens?
Attulit hanc, nostras Thomas VV issonus ad aures
V tilis & patria sic suit ille sua.

THOMAS VVILSOnus, Lectori. S.D.

Ist amor Logices, vel honesti sit tibi cura,
Quæ tibi sunt vsu nota, docere decet.
Instruit ars mentem, vel disce, vel ipse doceto,
V tere quando placet, corrige, quando libet.

en se deiglath en nagus pa 101 Caute Lating thousand The Post of the Land of the Land The Distriction of the Country of the Delegan Francisco Charles Success Such program have before the first Anglish are proposed of feet a peceposes. the control of the state of the section of the state of t Quality ent Logice not rations regens? Attent bases softers Thomas HV Nonus ad three Fully of Shiring Residence. THOMAS VYTEO nas, Lanon. S.B. To the second of the second of the siercur Maribi funt phonoris, decere decet. Instruct ars montent, vel difce, vel inse docto, Frere quando placet, corrige, quando livet.

The Arte of Logike, and blades moul pregrated



@ every cause that man boeth handle. this one lellon thould firthe be learned. Beuer to enter opon any matter, no: pet ones to talke, without good adultement. Artes therefoze were invented. wifemen ar pet foz thefame caufe eftes med, fage counfailours had in moche honoz. In confideracion lubercof, Aris Rotle, in who nature hath power her

graces plentifully, teacheth by preceptes, in all our boynges, to take good aduise. It is alwaies right nedefull (saieth he) by these fower especiall poinces, to eramin enery matter, before we take in hade to teache it any other. First, to knowe whether the thing fower que; bee 02 no, whereof we entreate. Again, what it is in substaunce, frions neces and by the ofone Pature. Thirdly, what maner of thyng it is. made of any Folverthly, wherefore, or to what ende it is Row in talking of matter, be-Logike, I nede not to question, whether Logike bee oz no. Foz, foze we be he that knoweth reason to be in man, and thesame given by the spute. greate might of God: mult nedes confesse, that Logike also is in man, and that only by God. Foz, there is none other difference, betwirt the one and thother, but that Logike is a Greke worde, and Reafon is an Englithe worde. The Angle pour 300 and HAD

And therefore, he that speaketh Logike, speaketh nothing els but reason, yea, there be many Greke wordes, made Englishe, wherofall men have not the meaning. As for erample. A yonge man of Cambzige, littyng in his chaumbze, with. t. 02 three of his felowes, and happening to fall in talke of a woman, then la tely maried to a scholer, when every one had faied his phantalie. as well of the man, as of the woman, comparping the qualities of the one, with the propreties of the other, fairing their pleafure es uery one of them, of her beautie & her bodie, pro & contra: this young man chopping in with his reason, sated: 3 cannot tell my mailters, but furely 3 for my part, take her for a catholike woman, let other men thinke what they lifte. Wa hen his felowes heard this drie reporte, they laughed apace, as knowing by their 313.j. learnyng.

I he Arte of Logike.

learning, what this worde mente. For (Catholike) beering a Breeke worde, fignifieth nothung in Englishe, but bniverfall or commune. And we call in Englithe a common woman, are cuill woman of her bodie. Therefore, though termes be barke, and the meaning boknowen to manie, get the trueth enclosed, is alwaies one, and genen ba of God, ble what termes we lifte. This then perceived, that Logike is the rule of reason, I thinke it as needeleffe, to afke whether it be, or no, as to afke, whether anie man can focake, ozno. Thus pe fee we mufte trie Lorike by the feconde queltion, learning thereby to knowe firste of all. what is the lubleaunce and nature thereof.

The Definition of Louike.

What Logike is in lubitace.

What maner whe is.

Dgike is an Arte to reason probably, on bothe parts, of all matters that be putte forth, fo ferre as the nas ture of enery thyng can beare.

In declaring what maner of thing Logike is the of thing Lo muste buderstande that all thinges happening, or the whiche doe fall in controuerlie, and maie through reason fullie bee eras mined, are in this quellion enermoze confidered. It happeneth therefore to Logike, and accidentally also belongeth to the same. bpon all thynges to entreacte, whiche commonlie by witte are grammed, ormaie through reason at all bee discussed. Beither can we boe anie thong, without the helpe of reason, to guide alt. oure actiones.

wherefore.or Logikeis.

e and aring.

Danne hature bath a sparke of knowlege, and by the fer to what ende crete workying of Bod, judgeth after a forte, and discerneth good from euill. 1Befoze the fall of Adam, this knowledge was perfect. but through offence, barkenelle folowed, and the bright light mas taken awaie. Wilemen therefore, confidering the weaker nelle of mannes witte and the blindnelle allo, wherein wee are all drouned: inuented this Arte, to helpe be the rather, by a nas turallozoze, tofinde out the tructh. Foz though befoze Adams falle, knowlege was naturall, and came without labour, pet no one manne can now of him felfe, atteine the trueth in all things, without help and viligent learning. And the war value 13

Che biuthon of Louike, Toligrand al

Dis Arte is divided in two partes. The first parte land beth in framping of thonges aptlie together, and knits tying wordes for the purpose accordingly, and in Latine is called Iudicium.

Indicion

The feconde parte confilleth, in finding oute matter, & feat, ching fluffe, agreable to the caufe, & in Latine is called Inventio. Inumie.

For you multe understande, that when one goeth aboute to proue ante thong, be must firste invente somewhat to proue his rause, the whiche when he hath boen: he muste ble subgemente bothe in frampng the fame reason to invented, also to fee whe ther it ferneth for the purpole, or not. 15 25 dilling get all in the state of the purpole, or not.

And nowe some will fair, that I shoulde firste speake of the findping out of an argumente, befoze I thoulde teache the wate howe to frame an argumente. Trueth it is that naturally we finde a reason of we begin to fashion thesame. And pet not with Candpage, it is more meete that the ordring of an Argumente Moulde be firthe handled: fozalmoche as it Mall no moze profette a man to finde out his argumente ercepte be firste knowe boine to 0202e thefame, and to thape it accozognighte, (whiche he boeth not pet perfectlie knowe) then fromes of timber shall profest the Malon, 02 Carpenter, whiche knoweth not howe to worke byon thefame. A reason is eastier sounde, then fathioned, for everte man can geue a reason naturallie, and without Arte, but howe to falhion and frame thefame, according to Arte, none can booe at all, ercepte they be learned. Therefore because every mannes witte, can geve lightely a reason of diverse thongs, without any learning at all, even by the instincte of nature, e yet not be able to fette the fame in 0202e scholerlike, either to voue, 02 to cofute: 3 purpole firste to shewe the maner of makynge an argumente (as whiche is more needefull) next after that, the maner of finbyng of an Argumente, and the places where all argumentes Doe refte. And last of all, the capcious or beceiptfull Arguments, as they be in Aristotle.

> CA brief veclaracion in Metre, of the leuen liberall Artes, wherein Logike is comprehen= bed as one of theim.

25.tt.

Grammar

I he Arte of Logike.

Kammar doeth teache to bttre wordes:
To speake bothe apte and plain.
Logike by Arte, settes soorth the trueth,
And doeth tell what is vain.

Rhetozike at large paintes well the caufe,

And make that seme right gates a strong all a anne and anne

Withiche Logike spake but at a wozde,

And taught as by the waie.

Pulike with tunes, delites the eare:

And make be thinke it heaven:

Arithmetike by numbre can make planting of the deal of asid

Rekenynges to be even gade . s will live attend and order da ?

Cometrie thinges thicke and broade,

Speafures by line and square:

Altronomie by Sterres doeth tell:

Df foule and eke of faire.

The difference between Logike and Sophistrie.

Dgike, otherwise called Dialect (for they are bothe one), is an Arte to trie the come from the chasse, the truether from enery falshode, by definying the nature of any thing,

by dividing the same, and also by knitting together true argus ments, and but winning all knottie subtleties, that are both falls:

and wongfullie framed together.

Sophilirie is ever occupied, either in prouging the trueth, ale waies to be falle, or els that, whiche is falle to be true, so that experimente, one parte of the argumente is either false, by blyinge some ambiguous worde, or by not well applying it to the purpose, or els not framing it, according to the rules: so that a skille ful Artificer, waie sone put the vain Sophister to slience, by opening the fraude, and declaring the craft of his invecton. Whereas otherwise an argument, made by the rules of Logike, cannot be audiced, but must nædes be true, whosoever saie naie. And so mache more is Logike to be preferred before Sophistric, as he is the more to be estemed, that telleth a true tale, then he which telleth a lie. And even as a Grammarian is better liked, that speaketh true and good Latine, then he is that speaketh false; even keth true and good Latine, then he is that speaketh false; even

The diffrece' betwene Lo= gike and So= philtrie.

lo Logike of it felf is good, when Sophistrie on the other live is naughte. And well mate we faie, that Sophifters are like those, whiche place with falle Dice, and would make other beleue that they are true, or els proprelie to terme them, they bee like those that goe for honest menne, and are none.

Che Difference betwene Logike and Rethozike.

Dthe thefe Artes are moche like, faupng that Logike The Diffrece is occupied about all matters, and dooeth plainlie and betwene Los nakedly setforth with apt wordes, the sum of things, gike a 18he by the way of argumentacion. Again of the other five, Rhetozike vieth gaie vainted centences, and letteth forthe those. matters with freshe colours, and goodly omamentes, and that at large. In so moche, that Zeno beeping asked the difference, betwene Logike and Khetozike, made aunfwere by demonfras cion of his hande, declarying that when his hande was closed, it resembled Logike, when it was open and Aretched out, it was like Khetozike.

The office of Logike. And the le alla tiene

Dafte profesteth to teache truely, orozely, and plain. The office of ly. And here we maie fee, howe briverfall this commo Logiac. bitie is, and howe largelie it extendeth, not onelie to knowe worldely affaires, but also to knowe God and

all his beauentie workes, so farre as nature maie comprehende.

There be folver partes of this office, 02 duetie, inhereunto The partes Logike is bound. That is: To define the nature of every thing, of Logikes to devide, to knit true argumentes, and unknit falle. Cof Duellions.

Duetie 02 of=

His fame maner of knittyng wozds in due ozdze, bepng one of the partes of Logike, oz rather Logike it felf, the weth the maner of questions, whiche otherwise are eis ther proposicions, or severall wordes. A question is either a word or fentence put foorth, as when Talke what soche a thonge is. and would knowe another mans adulfe therein, as thus: What is man- That is trueth-inhat is ambicion-

Guerie question is either lingle 02 bouble. A lingle question refleth in a fingle woozde, as thus. What is frendship what is

15/11/11

13.ttt. aphilos

The Arte of Logike.

Philosophie: A double question standeth not in one worde, but in two severall sentences, as thus. Is the Audie of Philosophie

praise worthie, or is it not:

Likewise a Proposition, which is a sentence, bitted in plain mordes expressly, signifying either trueth or fallhoode is either single, or double. A single Proposition, as thus. Whicked menne cannot abide to reade the worde of God. Of the whiche you may make a double Proposition, by addying somewhat thereunto, as thus. Whicked menne, not onely can they not abide to reade the word of God, but also they seeke, by almeanes possible, to ouer throws the same.

Cofthe. b. Dredicables, otherwise called the, b. common wordes, whiche are spoken of other.

Den we goe about to erpouncany matter, first we must beginne with the definition, to knowe the perv nature of the thong, the whiche we cannot boe, ercepte we first learne the predicables, for they the we the largenette and the narownelle of wordes, howe ferre they boe ertende, and how moch they comprehende in the. As whon I fee one a ferre of come buto me, firte I knowethat he is a manne, then when he cometh nigher 3 knowe whether he be of mine acquaintaunce, oz no. Li. kewife when I goe about to berlare what one is, and to open the nature of anie thoug, Tole the largelf wordes, and fo it multe needes bee, that I beginne with the Wedicables, because they theire howe moche everie worde doeth comprehende in it selfe. and howe large, or narrowe it is. Thep be called Predicables, because some one thyng, is spoken of another. And they are (as a manne woulde faie) markes or notes of wordes that are spoken of manie, thewang howe and by what maner the same wordes are attributed to other. And even as the childe beginneth with his croffe roive, and the Scholer with his eight partes of speache to the Logician firthe and foremost, professeth to knowe wordes. befoze he purpofeth to knitte fentences. Beither is there any one worde, which is not comprehended, under one of thefe five com. mune woxes. And to this ende were those markes limited, that euerie theng mighte be knowen in his kinde. Fozifeuerie fins quiar

gular substaunce, of herbes, of stones, and soch like, should have a severall name, neither the thyng selfe, not yet the names could ones bee comprehended in our ememories. Therefore as everie thynge is soigned by nature, one with another, so they al beying of one affinitie, are comprehended under one of these sive companion ivordes.

Species, Differentia, Proprium, Accidens.

The generall woorde. The kinde, or speciall.

The theng chaunceng of cleaning to the substance.



Enus is a general word, the which is spoken of mas genul, ny, that differ in their kinde: as when this question is asked, what it is. As Animal, a stuynge creature, Ars, an Arte, Virtus, Mertue. Gemma, a precious stone. Dress thus, Genus, is a general worde, but

ber the whiche, diverse kindes of softes of thynges are complehended, as under a living creature, are complehended, men and beattes. Under Arte, are complehended, Logike, Grammar, Khetozike. Ic. Guery generall woode hath diverse kindes, and is spoken evermore, of their all. As Lapis, a Cone, comprehendeth in it self, a Saphire, a Kubie, a Christal, a Turkas; as thus Saphirus est lapis. A Saphire is a Cone, and so of other.

Query generall worde, is two water confidered, and coms

the mioole generall, in Latine, Genus inter medium.

The chief generall is so, that where as it is in the hedde of al and about all, it can never become inferioz, to be of any kinde oz sozt in thinges. As the substaunce, the qualitie, the quantitie, are ever chief generall wordes, and can not be comprehended before any other. The middle generall is the same, that beyng comprehended betwirte the chief generalle, and the loweste kinde or sozt in thinges, mate be also some kind or forme it self, as a body, a substantial creature, a precious stone, the whiche three being copared with their inferiours, are generall woordes; beyng referred

fn

The Arte of Logike.

to their superiours, they are Species. That is to saie, shapes, kyndes, or sortes of thunges.

The kinde.

Pecies, seu forma, the kinde, or sorte of any thing, (comprehended buder a worde more buiversall) is the same of whome the generall worde is spoken, when the question is asked, what it is. And when I aske: What is Justice: I auns swere a vertue. Therefore, in this Proposicion (Justice is a vertue) Justice is the kynde, and vertue is the general inorde which comprehendeth the saved tustice, and is spoken of the same.

De thus, Species is a common woede that is spoken of many, whiche differ onely in number, as manne is spoken of Socrates, Plato, Aristotle, and of every people name belonging to anic manne. As Socrates is a manne, Plato is a manne, Aristotle is

a manne.

Every Species, or kind in thyngs is of two lortes. The one is called the lowelt kynde, which is alwaies spoken of everied propre name, and ever is the kynde, neither can it at any time be the generall worde, although sometime it bears the name of the generall worde. The other is called Species intermedia, that is the kynde placed between the highest and the lowest, whiche at divers times, and by diverse considerations mate bothe bee the generall worde and the kinde. For that whiche is under the generall worde, that same mate bee called Species, or kinde, that whiche comprehendeth other, mate be called the generall worde.

A Powne proper, is that whereof the kinde is rehearled. As: Cato est homo, Cato is a manne: In this Proposition Cato

is the Powne proper, whiche belongeth to one manne onelie, and manne, is the

kinde, whiche is

hendeth all men.

3

alio puncă defination distribut de care l'amplicate de dui son i algului a Calcului de la constanti de la constanti de la constanti de la constanti de constanti de la constanti de la con

A Mowne



His Cable theweth the ordre of everie Substaunce, and kinde, as they are appointed by Pature, what the chiefe generall wordes are, what the middle generall are, what the loweste kyndes in every thyng are, & what the kynds betwitt both are,

with bodic.	{# Sub= Counce,	Swithoute be=	Spirites. The foulle is of man.
Compouned of diverse Elementes.	{a bodie.	Swithout mix- ture: As	The.iiii.elementes fire. Tire. water. yearthe. Heaven and all the
Beeynge ali= uyng thyng.	Sa bodie	withoute life: Us	Stones. Agetalles.
Haupng the fence of felpng	{A bodie liupng.	without sence or felyng at all: Us	Sa Shaubbe.
Endued with reason.	{A liupng creature.	Suffor reason: as beastes, birdes, or sishe some luyunge.	In the water. In the aire, 02 in them bothe.
	§ 31 mann	s: S Scipio	

Ifference is the same that is spoken of manie, which Thedisterice differ in sourme and kynde, when the question is also ked. What maner of thyng it is, as when we saie:

Quale quid est homo: What maner of thyng is mate aunswere: he is endued with reason: If the question be asked what a man is: We must aunswere by his Genus, or generall worde he is a suying creature. If the question be asked, what maner of thynge a Beaste is: We maie saie: He is with

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oute

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oute the gift of reason. Everie difference that is molte propre to every thing, is naturally and substancially soigned to the kinde, whiche is comprehended buder the generall worde.

The propers

Diopietie, is a naturall pronenelle, and maner of doopinge. whiche agreeth to one kynde, and to the same onelie, and that es uermoze. And also maie be spoken of the same kynd and by conuersion thesame kinde maie be spoken of him also. As to speake. and to have power to laughe, dooeth onely agree to man, and to none other creature earthlie. And as I maje faie: Ta hofoever is a man, hath power geuen him of Bature to fpeake: So maie ? also saie by conversion backelvarde, whosoever hath power ges uen him of nature to speake, that same bodie is a man. To barke is propre to a bogge, and onely propre, and cuermore propre. Ers go, who foeuer hath power or rather an inclination geuen of nature to barke, that same is a dog. And again: Whatsoeucr creas ture is a dogge, that same bath power, or rather an inclination to barke. To go bpzight is propre to a man, and onely to a man, and to none other livyng creature. Potwithstandyng pe muse marke one thonge, that although manie menne goo croked, and forme also can not speake: pet bothe to go byzight, and to speake are propre to all menne generallie, & therefore this rule ferueth to auoide soche obiections. Verba in definitionibus posita, non actum, fed potentiam fignificant. Whiche is as moch to faie: that words bled in definitions, doe not fignific the very acte in dede, but the power, the aptnelle, o; the inclinations of Pature ther, buto : as when I faie, it is propre for everie manne to fpeake : I meane to be able of to be apte by nature to speake, is propre to euerie man.

Pote further, that the Propretie is not alwaies taken after

one forte, but it is foure waies confidered.

First the Propretie is that which agreeth to some kynde one tie, although not to everic person comprehended under the same kynde. As it is propre to a man onelie to bee a Poete, or to bee a Phisicion, and yet not propre to everic man.

Secondlie, the Propretie is that which agreeth to everie line gular person, and pet not onelie to man. As to have two feete agreeth

agreeth to every lingular persone, and yet not to man onelie.

Thirdelie, the Propretie is that whiche agreeth to enerie manne, and to manne onelie, and yet not alwaies, nor for enerismore. As to have hoare heares in the olde age agreeth to manne onelie, and yet not alwaies, but for the molte parte menne have hoare heares in their olde age.

Fourthlie, the proprette is that which in dede is molte aptly and chickly called Proprium, when any thing docth agree to ever rie man, to manne onelie, and alwaies to manne. As to bee able to speake, to laugh, to go byzight, agreeth to everie man, to man

enclie, and alwaics to man.

This divertity manie have made betwirt the difference and Thedifference the propretie, that the difference is one parte of mans substance, betwirte the and is the part that maketh by man. As to have the gifte of reas propertie and fon doeth signific the minde, whiche is one parte of manne, for the difference manne him selfe is compacte of bodie and mynde.

A Propretie doeth fignifie a certaine thyng, whiche is attributed to man when he is made, and as a man would faie, boeth come after, when man is wholy made, as to be able to speake, to

laugh, to go byzight.

shippin

Accidente (that is to faie, a thyng cleaning, og chauncing, The Accide 82 convenge to a substaunce) is that whiche dooeth not stande by him felfe, neither is the parte of a substaunce, but rather is after foche fort in the fubstaunce, that it maie both be awaie & be ther, fometimes moze, and fometimes leffe, withoute befruction oz loffe of the subiecte, og substaunce, as mirthe, sogowe, to runne, to fitte, to be well coloured, all these maie be awaie, and vet the manne maie be on live, in whom they were before. So that the lacke of them in theire quantitie, oz greatnelle, is not the lolle of the substaunce. And although no substauce at anie time doeth altogether forfake his accidentes. Det this we fee, that one and the same Substaunce, booeth sometime altere his Accidentes, forfakyng some, and takyng other. As water beeyng let on the are, altereth the colonelle, & taketh heate, so that we maie Juoge by this, that coloenesse in the water is not a substaunce, but an accident.

An

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The dinition

An accident is two wates confidered, for either it maic be fes of accidents. perated,02 it maie not, some maie be seperated from their Subfede, as colde maie be taken from water, and knowelege from the inpude. Dther are inseperable, because they cannot be taken alvaie altogether, as fature oz bzoadenelle, can not be taken from manne. Beate can not bee taken from fire, noz moifture from water, the whiche not with standing they are not seperate from their Substaunce, pet the quantitie oz greatnelle is chauns geable in enerie one of theim, for fometime it is more, and fomes time it is leffe. And we fee heate in other thonges to bee feveras ted from the subjecte. Wilherupon we Judge that the heate is an other thong then the very substaunce of Fire. Therefore, this is inorthie to be knowen, that the substaunce is one thong, and the Accident an other thong, and mete it is to make a difference bes twirte them, as thus: The Soulle is one thyng, the feare of God is an other thong. Wan maie be without the feare of God (as many one is at this date, the moze pitie) therefoze the fear of God is an Accident, the foulle is a subffaunce.

The ble of the Accident.

Done man could be knowen from an other, neither pet anie other thong, if it were not for the Accidents. which happen buto theim. As whe I would knowe an Werbe, a ftone, a beaffe, a man, I mufte geue the propre Accidents, declaring the fame to be of this or that colour. Reperation all soche by Description from all other, aswell of that kynde, as of any other forte elles.

> The ble and commoditie, whiche we have by thefe fine commune wordes called other forfe Dredicables.

The first ble.

Here be foure especiall commodities. Firste they she we the largenesse, and the narrownesse of the most gener rall wordes, called otherwise Previramentes, whiche hereafter followe: fo that hereby pe mate perceive howe moche euerie worde comprehendeth in it selfe, and howe farre it maie be applied. The seconde profite is that every thong is defined by these fine commune wordes, for as moche as all thongs, the more naroine

The feconde ble.

narowe they bee, are alwaies befined by wordes that are more large. As by the generall worde, by the kynde, by the difference,

and the propretie.

nogga mi

Thirolic they are good to Judge the kniftynge of woodes, The. iii. ble. and to fee what thong maie truelie be totaned to other, for there is no propolicion, or yet loignyng together of any lentence (accor bying to the commune o202e of Pature) but they alwaies agree to these about rehearsed Dzeoicables: so that either the Lynde is Spoken of the fingulare of propre name (whiche is ever some one perfone, as thus: Cicero est homo, Cicero is a manne. De els the generall worde, the difference, the propretie, or the Accidente are all spoken, either of the kynde, 02 of some one persone. As thus: Homo, vel Cicero, est animal ratione præditum, loquendi facultatem habens, Album, longum, latum. A man oz Cicero, is a lie uging creature endued with reason, hauginge aptnesse by nature to speake, beeping white, long, and broad. So that no proportion can be, but the partes of the fame are comprehended within thefe five commune wordes. Fourthly, the generall worde, the kinde, The.iii. ble the difference and propertie are toigned together necestarilie, fo that when you name one, all the other folowe. Therefoze, when a proposicion is made from the kynde, to the generall, to his difference oz pzopzetie: it is euermoze an budoubted true Pzopoli tion, as this: Homo est animal ratione præditum, loquendi facul: tatem habens. A man is a liupng creature endued with reason, hauyng aptnelle by nature to speake. A man can not be, ercepte be be a liuvng creature endued with reason, & haupnge aptnesse of nature to speake. The Accidente not with Mandyng is not nes cestarilie spoken of the subiente, but is there casuallie, a mate be thaunged, as thus: Homo estalbus. Some man is white. This Depolition maie be afterwarde falle, for he maie be blacke, or altre his completion some other waie, so that the Accident is of ten altred, and an other succedeth in his rownic.

Therefore, it is arood to bee knowen, when you have a Wros policion, lubether it be bindoubted true, foz euermoze, oz els maie be falle at anie time. And all Scholers oughte as diligentlie to knowe these five commune woodes in all their boognes, as

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those

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thole that learne to write, shoulde diligentlie marke theire leters. By this trade, order is beste hadde, when everie cause is brought to these. b. commune wordes: the generall wordes sirste considered, nerte after, the kindes following by on the same well observed, and sette as though they were in araie, after that the differences, the propreties, yea, and the accidentes also placed accordinglie. As Tullie in his offices the wing suhat that thing is, whiche we call honest: Firste speaketh generalite, nert after he setteth forth the lortes and kyndes of honestie, partyng them into. ity, head bertues, whereupon he declareth the difference and the propretie of everie one, and lastelie he toucheth thynges that belong but o everie bertue, and sheweth thynges that happen in this life.

CDf the Pzedicamentes, called in Englishe the meste generall wordes.

Predicament is an ordre of fingle woordes, wherein thynges of one kinde are couched and comprehended buder one worde, whiche is make generall.

A predicament is nothing els in English, but a shewing or a rehearlyng what wordes maie be truelie ioigned together, or elles a setting soorthe of the nature of cuerie thinge and also shewing what maie be truelie spoken, and what not. And sorthis cause Artes were invented, that the truethe might be knowen, and everiething butted with his propre woordes. For when I saie, A manne is a creature, I know this propose tion hath his propre woordes, and that like as manne is a substance, so is the creature, whiche is the general woorde but him, which bothe are in one Predicamente, and the order in this proposition is observed according to the arte: for we must alwaies beginne at the lowest and go bewardes, which order a greeth also to nature, when thinges less known are declared by thinges that are more known, as shall more plainelse here after appeare.

Dinision of Accidente.

The Predicaments are divided into the substaunce and the

The firste is both called the Substaunce, is a Substaunce, in debe.

in Debe. The other are Accidents, as not being of the fubitance,

but cleauping thereunto.

The commoditie of these Predicamentes is great. First where as they be divided into the substaunce and accident: it is a good leffon to knowe evermoze the Substaunce, fro the thong which is accidentall. And againe, of these molte generall woozbes aris feth this profite, that if you will befine anie thong, or theme the nature thereof, you mate knowe in whiche of all thefe floze hous les the woozde resteth, whiche woulde erpresse the nature of an other.

Thirdie if one will bestowe a little diligence berein, fear chyna where everie worde is lettled, and knowyng to whiche of all thefe moste generall woozdes he maie best referre it : he shall faithefullie knowe the Pature of all thinges, no manne better. then the whiche, nothing is more necessarie, and this difference is betwirt the fine commune wordes, otherwise called Predica Difference of bleg and these most generall months, called Predical Predicables bles, and these most generall woodes, called Diedicamentes, and Diedicas that the Pzedicables, let foozth the largenelle of wordes, the Wze mentes. Dicamentes doe name the very nature of thyngs, declaryng (and that substauntiallie) what they are in very dede.

(1 2 note of certaine thynges biligentie to be observed befoze the rehearfall of mote generall moordes.

Dulideryng ambiguitie breadeth erroure, most wares nesse ought to be bled, that the doublenesse of no one worde deceine the hearer. The cause of all controuers fie, is either the not well understanding, ozels the wie lie blyng of woozdes, that in sence have double meaning. Aris Notic chiefe scholemaister to all scholers geneth good warminge that all menne be right ware in anie wife to haue the right bn vertanding of everie leverall worde.

There be wordes that boder one, and the fame title. comprehence the nature of manie thenges, as these woodes fololopnae.

C.fit.

A Crount

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SA Crowne.
SA Poble.
Time.
Sage.

Sheth the Crowne of a mans heade, also signifieth a

trowne of golde, soche as is curraunte, or els soche as kynges weare at the date of their coronation. A spewede bote seeing of late dates a Prieste, clarkely shauen in the croune, at what time Frenche crownes did beare, an highe price here in Englande, saied to the Prieste full buhappely in this wise: I praie you make the prieste was abashed, and woulde rather have loste a crowne in dede, then that his crowne shoulde have been so cursilie and in

soche wise taunted.

Robles lignifie not onclie the pecres of a Realme, but also they are the good pelowe nobles in a mans purfe. A Wielt had a noble for preaching a funerall fermon, bpon the beath of a wor thinfull manne, the Briefte purpolyng to greatifie the bead, and with delve praise to commende his liberalitie, saieth: surelie he ipas a good man, a berteous man, pea, he was a noble Bentles man. I thinke if it hath been his happe to have had a roial, he had called him a roial gentleman to. Time noteth bothe the space of houre, daie, and yeare, and also we call an herbe by that name, which groweth in Bardines. Sage also betokeneth an herbe, & pet we call wife men, fage men, so that every one of these words have a double meaning, toigned onely together by felowthipp of name: by nature & in bery beede, doe bery moch diffent. There fore-this ought evermore to be marked that all wordes be well noted according to theire Patures, that the rather we mate els cape errour. Those are onelic to be received & bled for the main? tenaunce of all trueth, whose name, and nature is all one, or the whiche are eucrmoze to be taken & understanden after one forte. As homo a man, lignifieth none other thing but a man. A Tree fignifieth none other thyng in all the worlde but a tree onelie. fo of other. If any woode be bled that hath a double meaning, res Areigne the largenesse thereof, and declare how you will have it taken, by meanes whereof the fraude thall foner be audided, and the

wordes alos wable.

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Fol.9.

The Bredicamenteg are in numbre tenne.

i. Substantia. The substannce. ij. Quantitas. The quantities in the state of the nj. Qualitas. The Dualitie mi.Relatina. The Relation Cv. Actio. Cathe Maner of Doyng. The fuffepng in retioned of vi. passio. Cvij. Quando. Tun in (Wathern mornin fidelica) Cviii. Vbi. 1 m 1 cost of Where. 1 assessment outstill ix. Situs. The Seatlyng. The Apparailyng. Cx. Habitus.

S

Abstaunce, or beyng, whiche Cicero calleth Pature, is a thyng whiche Candeth by it selfe, and needeth no helpe of an other, but hath his propre beyng and substance naturally. Dethus,

The substaunce is a thing whiche hath his propre beynge of himself, and conteineth Accidentes whiche happen thereunto.

Abstaunce is divided into the first, and seconds. The first Substaunce is called eneric singulare persons of proper name, as Socrates, Plato, Airgil Pomere.

The seconde substaunce comprehendeth bothe the generalic inorde, and also the kind of every singular person. As thus: Tullic, Telar, and Pannibal with other. Likewise this worde sa liveng creature) being a substaunce and generall worde to everic propre name conteineth all thinges particularly, that have life.

It is profitable to marke the orde of Substaunce, sette sorthe in a Lable a little before: for we mare by the same, divide several lie energ Substaunce of all thinges in this worlde, the whiche, when we knowe, tremembre in our myndes, we perceive entremely, the difference, between God and his creatures, they see the thinge created of God, and the propreties there with all, we rest upon the same, and learne the ble and propre commoditie of many thinges here in yearth. We make before many thinges by the same table, as we make before Godde, manne, heaven, yearth, beaste, some and any thinge ets that is a Substaunce.

D.J.

TThe

snimsni

Matthern con-

antimeter.

in distribute

diminist.

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The propretie of fubstaunce.

The substaunce receiveth by alteration of it selfe, and at sund by times, diverse and contrarie accidents, and get the substauce is not contrarie of the owne nature.

Po substaunce can be either greater or letter, then it is by nature, although according to the breadth, or largenesse, it appears

to be other wife,

Possibiliance can be seen with our vies, but onelie the outes warde Accidentes, whereby we indge and knowe, everis seues rall creature.

Of quantitie.



And propre it is to this molte generall worde, to be obuided, as greatnesse is divided into several partes and numbres into every severall numbre.

Quantitie is two water confidered.

The one is called Continua quantitas, that is when the question is alked, howe greate or broade ante thenge is. And there fore the length, the latitude, and the dependic of bodies artificialle, are herein observed; the wherefie make seem of the metric.

The other is called Discreta quantitas, when the Questions is asked, howe manie thinges there bee, and is occupied altogether in numbering. The vie of this is perceived in Arithmetike.

The proprette of quantitie.

The Auantitie bath nothing to bee contrarie but him, for great and little are not contraries according to their quantitie, but they are relatives compared the one with the other.

Po Duantitie doorth receive of the owne nature any thing, either greater, or leffer, but is alwaies one, and although it hap peneth that one life be longer then an other, year according to the quantitie, a short life is almoche a life, as a longer life is.

By Duantitie allo, one thringe is countred either equal, 03 els unequall buto an other thring.

Quantitie hath no constrarie.

Quantitie neither enerealeth, ne diminisheth.

Di

Cof Qualitie.



lalitie is a forme, or thane of the bodie, or impube, whereof some name is beriued : As of Wisebome, Menne are called wife: of Juffice, Denne are called tufte.

There be the maner of Qualities, whereof the firste Dooeth The Dabite conteine the habite, other wife called the perfecte hauping of any in a theng. thong, many includes, aided atlane in

The other is a forwardenelle in any thying gotten by labour The forward and transile not genen by natures goodnelle, or els we maie nelle in any call it, the halfe attemping of that, whiche we go about to have, wantyng perfection, fo; lack of ful time, and is called in Latine disposicio. As to have meane knowlege, and not to be fully en-Aruated in the practile of Justice is dispositio.

Again, to be fully learned, to have accomplished all thinges Due to righteenfnelle, and inflice, is called in Latine Habitus. As inho thoulde faie, the Absolute attempng, and frong holde of thelame. The pith of this worde Habitus can harbelte be bes The fulle attred with one boode in this oure tongue, not with flanopinge it tempng of an maie in mo wo we see opened for the better buderlandpinge of ny thong. it. For even as ware chauffed with the hande is made fofter, es uen fo fome partes of Manne, are made by ble, moze apte to compaffe anythinge, troute that and animy mounts that

We that bleth offe to speake Frenche, Wall by continuaunce obteine perfection. He that bleth moche to waite, at length Gall have a readie hande, and this is called Habitus, So that no man hath knowledge, og perfect fkille in any thyng, except he gette it by labour, and acquaince nature with transiller potwiths standing, I multe needes confeste, that all natures be not like apte, to receive knowlege. Some are given to one theng, and some to arrother. Therefore thei, which by nature have a proptmelle, chall foner atteine perfection, then ante other can booe, if by labour and earnest trauesl, they will stretche to atteme that, whereunto, they are apte, and with goodbe endenour, fillippe nature forwardes. ODD geneth some one manne, a pass 35 D.tf.

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fonge gifte, to searche the influence of the starres, to another he graunteth a natural inclination to Pulike, and all heavenlie harmonies. So that if either of these, it would seeke to solowe their natural aptnesse, it were most like their should excelle. De ther that doe not finde nature so saudurable, can never come to any soche perfection.

The full ateconyng twoo water confibered,

The ful attempng of any thing by long time is two waies co- livered, for either it is of the bodie, or els of the mynde.

Perfecte on gotten by helpe of the bodie, is when men can by moche ble, leape, waalle, or call the barre, better then any other: or els doe ercelle in any handie craste, aboue the commune sorte.

The babite of the minde, that is to saie, that constaunt hold of any thing which is in the minde, either consisted in knowlege, or els in practife. In knowlege are comprehended all Artes, as Gramar, Logike, Astronomie, ac, and at other learning; where unto witte can atteine. That babite of the minde whiche is in practife, a by good adultement is chosen, standeth in the wille of manne. As all bertue, al vice doeth. Of vertues these bein mare nes wil, instruction generalies sake, a temperature of life, in sorbearing suffered by honesties sake, a temperature of life, in sorbearing suffered by the gluttonie. These vertues though their of spring be from God, yet time maketh theim perfecte in the yies of manne. Other vertues are given of God wholse and altoger ther without mannes labour to attein theim. As faithe, hope charitie, and at other like giftes of the holse Ghoste.

of nature, in latine Naturalis vis. And the cotrary herunto is called the weakenes of nature, when the hath denied her power to any one thing in latine it is called Imbecillitas nature.

The natural Arength.

a do pareciot

paturallstrength, is an aptenesse of nature, given either to the bodie, or to the minde. To the minde, as aptenesse to learne, promptios of memorie: to the body in man as aptness by nature to wrastle, for a horie to be quicke and strugging, for a birde to be apte to stic, for fish, to line in the water, the soliche maime cannot done, for an Asse to bee slowe, for assore to bee have, it. Paturalle weakenesse, is suben pature diminisheth her gifte,

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as when the benigheth aptirelle to learning; as ine fee mante bulle wittes for learning, and moche builte that water pature hath benighed some men health of bodie, that their are neuer wife, some men are so sicks in their braine, that they are neuer wife, some are capones by kind, and so blunt by nature, that no arte at all can whette theum. An Alle will never be swift, a stone will never be softe of nature. At qualities be instruments of nature, inhereby the worketh, as beate is the instruments of size. Heate and colde in the suice of Herbes, are instruments, inhereby menne either are healed, or els past healing for this worlde.

The thirde kinde comprehendeth the pallions of man, called in latine Perturbationes, and also those qualities, whiche tarte a Pallions,

good while and more man either this wate, or that toale .

A perturbation, or els affection, is a footine chaunge of the

minoe, and also of the bodie.

There bee fower ftirrynges principall, whiche are in all the minde, whereof all other have their offpring.

SLibido sen cupiditas. CLutt, 02 destre.

Egritudo.

Metus.

Segritudo.

Metus.

The whiche are stirred by by some motione of the minde, eisther desirying any thing earnestlie, or abhorrong thesame.

There be five qualities of the bodie, which move the Senfes, and are talled thinges offred to the Senfes, as coloures, either whiteneffe, blackeneffe, 02 any like, move the yes. Al foundes t notices that be made, move the hearyng, as coughing, speaking, braiving of a Diere, too wing of a Cowe, 02 neighyng of a Porse. Sauours move the smelling as persumes, sweet odoures, the trog smell of ordure, 02 of soch sith. Sauces move & talte, as bit ternes, tartenes, sowrenes. Soch qualities as are touched, move the sense of touchyng, as harones, softnes, roughnesse, plainesse.

Affections permanente, called Patibiles qualitates. The qualities that tarie a good while, differre from sodeine passions, foralmoche as these tarie not long, but sodeinly come and sodeinliego as blushing in a mans face, sodein feare, sodeinly to chaunge D.iti. colour,

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colour and inare pale. The other tarie longer, as enuie, amb is

The fowerth comprehendeth the figure, and fourme of anie thong. The figure comprehendeth the shape of things that have no life, as the facion of the Clemente, of Trees, of soundes, of an house, a shape, a cote, and soche like.

The fourme conteineth the postraiture of alliuming things, as the very livelie image of Man, of an Hosle, of a Lion, as we cal a man inelifauoured, or harve favoured.

The propretie or qualitie.

There is somewhat confrarie unto Dualitie, as Mertue, is contrarie unto vice. witte unto folie, manbode unto comardise.

The thyng conteining, or receiving aniequalitie, mair ber fated to receive either more, or lette. As, one man is thoughte to be wifer then another, not that wifedome it felt is either greater or lette, but that it mair be in some man more, a in some malette.

By Dualitie, thynges are compted either like, or bulike. Those are like whiche are of like qualitie, and have proprieties bothe accordinglie.

The Table of Qualitie.

The Opplitte. Of the bodie. Of the minde Of the mynde, Genen by nature Botten by Audie sthe natural in: clination to enie 00003 25 42311830 wate as the affe Tatiyng Bill with a wa, and hardely go: dions. Ping Abate. Tacipng Bill with and manually in missipping of a manne. speculation, and by the 28 knoblege, bbis onelie obfernatione of che esther confideth Ozels by thinged naturall. by pradifed Chale: madiled Chille Or ele of bice. Either af bertue. Of bertue. As Juffice. Temperaunce.

Temperaunce, or fuste bealpng of sucry lingular persone. 36 Cata, Socrates plato.

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CT OF

and ala Cof Relatities no alland date anti- tonlas

Clatines are those, which are consprehended with other. or the inhich are named one with another, and as a man mouloe faie, have a mutual respect one to another.

The other predicamentes before reperfed, were absolutelie Spoken, so that wee maie bnocultanoc by one, o thesame worked Subat it meaneth. As the mate perceive what a man is although we to igne nothing to him. We know what Julice is, although wee compare him with none other thong. But thefe Relatives cannot be fo well booter landen, except we toigne fome thong to theim. As when I fate a father, I can not call hym, ercept I bn deritand a forme that he hath. So that every bodie is called a father in respecte that he bath a some or els not. Againe no boose ran be called a Schole maifter, ercept he have Scholers. There is no housbande, except he have a toife. and one find a request

Therefore we maie le, that Relatives are referred enermore to another, neither can they be taken absolutelic, withoute has be mail work upng respecte to some other worde. There is no worde but wee ocs. maie confide thefame to be a Kelatine, if wee referre it to fome other thong, therfore, we make go throughout all the Bredica ments, with this one place, find relation of enery one of theim. Those that are referred to some thong are of two lostes. Firste Belatines thei are properly fo called, as the father & the forme, the mailter properly fo and his feruaunt, meither can thei be coffbered, ercept thei be cos pared with some other: for when one is called father, hee is proprely fo called because he bath a forme, thereof hath he his pros pre beyng. Again relatines, buproprely fo called are those seues Relatines ral wordes, whiche are knowen, thave their beying, even when buppoppely to thei stand alone, t pet considered with other, thei have diverse respeces, as Loue is the love of the thing loved: of thus! Love be, holdeth the thing loued. Faith beholdeth that thing whereunto it leaneth. And therfore wheras Paule faith, we berng willifico by faith, have peace before Boo, it is almorbe to late, that we are not received for the worthinesse of the qualitie, but so, his fake, that is the some of Boo! for 3 pray you, whereunto leaneth faith, a; what thing doeth it els beholde? Sanynge onely oure Lozde Pelius.

The Arte of Logike.

Jefus, that died freelie ones for all. De els thus, Relatives are fo called, (a vet bupzopzely) which are not according to their vzo. pre beying but according as they are fo named, whereof the fire Dedicamentes that followe beare the name. As he that Doeth any thong, is referred to a thing boen, wherein the twoo places that followe are declared, whiche fignifie, to boe, and to fuffre.

By the place Vbi tehere, one neighbour is compared with

his nerte neighbour, engl atoms 2100 . ind a multion ar plot and

By the place Quando: when, a thilde of fire years olde is come

150 the place Situm effe : That is to bee featled , 02 to lie and maner of waie. De that lieth byzight as compared with him that lieth boune grouelyng. In all thefe the propre beyng, is not bes clared, for a childe maie be fire peres of age, although be bee not compared with another, and therefore it is called Relatio fecundum dier improprie. 1But a mantan neuer be a father, faupng os nelicin confideration of his fonne. And pet note this one thong. alwaie true it is propre to all Relatives alwaies to be true even by convers by conucriio. from And thus wholoener is a father the fame hattea forme. who focuer is a forme, the fame hath a father. To hofocuer bath faith? In Belation thesame man leaneth to Chatte onelie. Whosveuer leaneth to in things are Chaille onely thatfame man hath faith. Here are two thinges to be marked to be marked in Belation. The ground of enery thong, and the ende lubercunte it hath respecte, or consideration. As a father is the grounde, in that he boeth beget, and hath respect to his some. in that he is begotten. The formers the grounde in that he is be gotten, and hath refred to his father, whiche bibbe begette hint.

And thus like wife in all other. He will say related har could be

The propresse of Welatines, war a strois dried took

Relatines receive contraries, as bertue is contrary to bice not that it is referred to bice, as pet thep thoo are contrarie,

Relatives properly for alled, according to their natural beyon are cuer botheat one and thefame tome : & alfo lofe their name bothe at one and the same time: as a man is fo some called a father, as be bath a Soune, but fo fone as the childe dieth be is no more called a father to that childre and air & drond percel tailed a

The

Belatines ar

aulus.

group derrotored The Table of the Relatives . with gus son of the

(3s by the cause and the effecte. the father, and the Soonne, are May By nature. Confidered. fuffer to bee bach, at to take, to

The Magistrate, and the mace. By fome maner he kyng, and his (worde carica Chefore hum, are copared together,

ris alato line doctility begrees in The lozde and his fergaunt, the Adnocate and his Cuente. .7 callong 1031018

The brother and fifter. Relatines are (By kinderede. The foome in lawe, the mother compared one < Civith an other. Cuby Marige. Sin Lawe and the st

Sehe graunter of a teale, and the By conenaune. tenaunter of a R 11700 301

Ca abottetobee a lear, a abtficiarit mo acite a 25% accibentall d an to bee a manqueller, or a La happenyng.

25 y naturall A manne, a fooman. da Bindeonalu ele

3 young marine anold marine. Byveres. By condicion of 3 3 pooze manne, a riche manne, a summednode, summer stri Colo contein all the bifference, and

The maner of boing, in Latine called Aftio.

Gere, seu facere, is when we are faied, to be occupied in a Che maner matter, that is before bs, 07 when our tabor is extended, boon a meaker orleffe thong, and in this place, are din teined all Merbes actives, as to waite, to dispute, to banquet, to beget, to encrease, to binimihe, oz to chaunge, and to speake at a worde, all those are conteined in this place, which aunimere to this queltion, what booth he, or what booth it. Ercepted al waie, berbes perteining to the Cenfes of affections, as to hence. to talle, to fee, to enuie, all whiche have the pallue lignificacion.

Cuery action is either naturallioz voluntarie. That forale Guery accilev naturalt, whichets voen by the might of nature, as to beget con, either or to bring forthe, to encrease, or Decrease, to altre by qualitie, as botuntarie. to be motte, date, colo, og hot, to move from place to place. That is called voluntarie, whiche over, betoken any thing doen free, ly, as to teache, to watte, to reade, to place the marchaunt man,

MARKET BELLE

The Arte of Logike

or to one any other action. And hereunto male be referred energ

geerpefio, catleb in Englifte, a fullryng.

A fufferyng.

Ati, fieri, leu accipere, to luffer to bee doen, or to take, is the effect of the action, and to make it plain, it is a berbe passine, euen the same, whiche the Brammariens vie, as to bee taught, to bee encreased, to be diminished, all these are passines, and are referred to this predicamente.

qubi. where.

where,

Bi is an order, or predicamente, whiche comprehendeth the descripcion of places, wherein some thong is reported, either to be doen, to have been doen, or els hereafter to be doen. As to bee at London, to bee at Cambridge, to bee at home, to bee in a chamber, to bee above, beneathe, on the right hande, lefte hande, before, or behinde, and whatsoener is aunsivered to this question, when I aske where any thong is, or where any thong is pooen. This place seveeth for consecures, either in praising, or dispraising.

Quando, When

Dis predicament quando, conteineth the difference, and divertitee of times, as nunc, now, heri, yesterdate, noctu, in the night tyme, interdiu, in the date time. This place also gives h light to contine causes. As to prove that one is painfull, I maie saie soche a one knowth date and night, so moche as wature can be ace: therefore he is a painfull manual.

To Corp mod Sign of to be featled or sing or sand

Inumelle, is then confloered, when a marmes hoose is in any wife placed: as to lye a five, to france byzight, to litte, to leane, to lye grouelyng, to lye inide open.

(histor, the araigng of clotheng of of of of allating

that is a coveryng or apparailing of any bodie, as to baue a coate, to ivears a goune, to bee harneiled, to have a Jacke, a chearte of maile, a coate armour. Also to goe gorgeousticias to weare cheines of golde, to have branches, and somes, to have a Sceptre, or space

of the second

in his hande. Thirdie, to policife golde, filuer, lande, ivife, and thildzen, of to containe any thong, as the Hogges bedde booth holde Wine, the barne holdeth come. ca.

The ble and commoditee of thefe previcamentes, 116 132

Fyon will difine any woode, and knows the proper nature of the fame, ye multe needes knowe thefe tenne Deebicamentes. As for an example, if pe will knotse what a man's , pe multe have recourse to the place of Substantia, and there pe thall learne by the same place, that man is a linging creature, endued with reason. If pe will knowe, what bertue is, pe must go to the predicament Qalicas, and there perhali fee, that bertue is a confiaunte habite of the minde, mas kyng theim pratte worthie, in whom it is. If pe will vifine the nature of a father, feeke for Relatina, and there ve thall learne, that he is a father, that bath a foomne, he is a mailter, that bath a fernaunte, and fo forthe of the refte. Therefore, pe mufte needes hane thefe Bedicamentes readle, that whenfoeuer ye will dis fine any woode, or give a naturall name onto it, pe maie come to this floze house, and take finete at will. Cofa bifinicion. an and constitui and and

There is nothing in all this lobole art of Logike, more a diantition. necestarie for man to knowe, then to learne biligent ly the difinicion, and division of every matter, that by reason maie be comprehended. Foz, he that firste well bnberstandeth, what he boeth goe about knowing fully the nas ture of enery rante propouned) thall lette erre in the whole bil. courfe following, and eafie thall it bee for lynn, to audioe falle argumentes, if he can learne firfte, to fee the berie nature, and substaunciall propertie ofenery thyng.

A definicion is twoo wates confidered, for either it is a beff. A bifinicion nicion of a worde, or of a substannce. A diffinicion of a worde is, of a worde, any maner of beclaracion of a woozbe, as a realme is to called, because it is by a thongruled, and merily to safe it. A woman hath her name to given her, because the bayingeth wo bito man.

A difinicion of the fubitaunce, is a speache, whiche theweth & diffrated the bery nature of the thing, and every perfect difinicio, is made of a subland perfect C.ti.

The Arte of Logike.

perfect by the generall inorde, and his diffrence infred together. So that whatfoeuer is befined, it is alwaies the kurde or forte of fome one thung, as thus. Man is a liupnacreature, enough with reason: Manne, is the the thing befined, and the other (that is, Rales to bee a liupng creature, endued inth reason) is the definition. There be foiner rules to be observed, in cuerp perfea definicion. Fiell, that the Definicion containe no mioze then the thing befined, not pet that the thing befined, contains any more then the befinicion docth. Again, we mult take here, that the definicton expecte the bernature, and substaunce, of the thong defined, or els it is no god befinicion. Thirdly, we mult le that the befinicion be plain and open, without ambiguitie, not hauping any obscure of ferre fetched woodles. If .alstimodul m .andwout altstumiadt move

Bioto.

obserued in a definicion.

Diogenes Cucke.

Withen Plato had befined a man; to be a living creature, has uyng thoo feete, and without fethers. Diogenes that fcoffong Dogge, whiche loved to take advauntage; boon finall occation, feying plato byon a tyme, mothe earneste in teachying his scho. ters, fodenly chopte into the schoole, and fettynga Cocke in the middelt of them, whiche had all his fethers pluckte of, behold o he, here is Plato his man, whom he hath painted out fo clerklie onto your Beraufe this Definicio was not plain and open, Dios genes thus ielted, as pe haue beard. Potwithftanding Plato his fairing was true enough, and good enough alfo, if it had pleas bym, fo to understande it. Foz, Plato his meaning, was of a eceature, that by nature lacketh fethers, not of one that had his fethers pluckt of, and to the befinition is without faulte. lo and

Fowerthly, whoroever purpofeth, either to teache, or to learn, to perfinade behemetly, or plainly to eryoune, it is for him right necestarie, alwaics to binde hymfelf, to a certain appointed 020 der, and particularly to gather that thing, the which he mindeth at large to expresse. For so shall be see what he dooeth, and not Civarue as some book, but keepe his matter as be ought to book. Witherby bothe be thall teach better, tother that learn the foner.

Twhat a binifion is.

diminifion.

Division is, a dividying of that, whiche is moze common, in-A to those, whiche are leffe common. As a definition therefore disgo

boech peclare to hat a thong is to the dinifion the week, hour man my thonges are conteined in the fame. A binifion I its either the Divident of a words, or of a thing. A division first of a words is, inher any worde that fignifiping diners thinges, is binibed into enery fenerall fignification that he bath: as I would bruibe this ipogoe, Cabis into a Dogge, a fifte of the fea, and aftarize in the Clemente, thus might & faie, Canis is eitherla Donge that it . weth boon the yearth, or a fifbe, or els a ftarre in the Clemente.

2 Diuffion of a Smoree.

A dimfion of the theng is three males confidence, for either A dimfion it is when the generalle, is divided into the kinde, the whole in to his partes, ozels when the substaunce, is divided into the accidentes. The generall is dinibed into his kinde, thus, as an eles ment is divided into the fire, the aire, the water, and the yearth. A common weale is divided, into the flate of the people, whiche A common beare rule, and also into that power, where the belte and wifelt hane their gouernaunce; and thirdlie into ones hande, tobiche alone beareth the Aroke, and is chief Dagiltrate. and and dodies

of a thyng.

Same Televisi

Accepted weate buibeb three mates.

oint definited

estimations.

The whole is divided into his partes as thus. The bodie is divided into the heade, beatie, handes and feete. A mante divis ded into bodie and foule, and this kinde of dinioping, is properly called a particion. And the verie difference between a division. and a particion is that in a dintifion where the generall; and the kinde are, the generalle woozbe is fpoken of the kinde it felf, as Inflicia eft virtus, Juffice is a bertie where as it can not beefo. when the whole is divided into his varts, that the whole thould be spoken of his parte, as I can not faie, caputeft homo, the hea is the man. Foz, the heode is not man, not yet the bealic neither, although thei bothe be partes of man. The hane evermore neve a particion. of this particion in all matters. The Lawe of Boles is divided into three partes, foreither it is Morally Judicially or Tevernor The Morall malle, neither is this particion necessarie for Poiles common iveale onelie, but for all other regimentes that be. The sporall lawe flandeth for ever, and is not altred at any tyme, but is receined fro time to time, euch as Polles receined the same of God in Ionie Tables. The Judiciall Laive is nerte, the whicheals, though we be not bounde to observe, as the Maelites were, yet ciall Lawe,

C.itt. muit

mall lame.

must there be actes of parliamente mave, for the reformacion of thinges that bee amile, and Magiltrates appointed to punite. foche as breake the ten Commaundementes, called the Mozall The teremos lawe, and even to make we inoge of the Teremoniail lawe, that although it appertain nothing to be, to kepe forhe decemonies. as Poiles and Aaron have enaded, pet it is nedefull, that there be an ozberin all our boinges, and that we refort together to the temple reverently, and that the paretes, appoint their children & . tyme, to learne at schoole, and for their sernauntes, a tyme to bo

pubstaunce bumbed into his accidents 2 ccidentes Divided into Tublaunces.

Mccibentes Diuthed into accidentes.

The fubliannce is dinived into his accidentes, as thus, of men, fome are free, fome are bondend at Haroman of Il. bonned a

An other maner of biuidyng thereis, contrary to this, as when the accidentes, are divided into their fubitaunces, as thus. Digood thenges, fome are of the mente, fome of the body, and some of fortune. Also there is a division, when accidentes are diuided into accidentes, as of good thunges, some are honest, some

profitable, and fome pleafaunte. on a ded sie at aladel or 22

It is an olde fatying, and worthieremembraunce, berng as true, as it is anneiente. Qui bene diffinguit, bene docer the that boeth divide well, booth teache well. And Socrates in Phedro Platonis, prairing moche the maner of biniopng, faieth at length that if he knewe a man, whiche could well binibe, and feuerally let every thing in his place, he would followe him, as though he Qualo followe Bob himfelf. In what milerable blinones were we, if we knewe not the difference, bet wirte the Lawe, and the Bolpell, the whiche onely wee one knowe, by the benefite of dis uilion. There be many fonde people, which have moche difpais fed all tempozall laines, and civilliaines, thinking it mete, that all common iveales, fould onely have the Sofpell, and none of ther laine at all. This maie seme to some, agaie saigng, where as in beede, it is bothe foolithe, and wicked. Foz, there is a difference betwene political lawes, and the Golpell: foz, the politis call lawe, doeth canfe an outward discipline to be observed, ene of the wicked: fo that thei dare not offende outwardly, for fear of copposal punishment. The Magistrate, whiche bath this charge,

The politie call lame.

is opernet of Bob: and first his tharge is, to fet forth the p. commaundementes, ginen to Boles, in Conie Wables, and to caufe thefante to be observed buiverfally, punithing the offendours, for their entil decdes, corporally. After this, he mult enace other particular laines, as occasion thall ferue, whiche doe not billente from thele.r. confidering thefe Lawes are generall, and therefore particular thenges maie be drainer out of them. As tohere it is faich. Thou thalt doe no theft, the Magillrate lepror fallbod in bargaining, and moche beceipte bled to fraude one another, Araight causeth it to be proclaimed, that all soche as ble vecepte in bargaining, commit thefte, and shalbe attemated thereforen as felones: the whiche man in lo boyng, bath fulfilled Boos to maundement. Bowagain, as for preaching of the Golpell, it is The lawe of an other maner of thing, for thereby finnes are forgiven, the in the Golbeit beritaunce of life enertallying graunted , and an ener Huyng churche of mankinde, gathered to bee Boos tholen people, and alfo the true knowlege of Bod, perfect right unuffice, and the life everlallying, is kindled in the bartes of all godie it through the power of Boos holy ghalte. But there bee feine, that will obave willingly, and with all their bartes, the woodes of the Goffell in foche wife. Beither can amplatoe bee able, biolently to force the inward thought of manne. Therefore, the outinato Bagis Grate, though be can not binde mennes confciences, from the thing that is cuill, pet maie be labour to withdrawe them from boing enill and in beebe if lawes inevenet, men could not line. Therefore the politicaline amente, and the Golpeli are throo Diners thonges. This horte diffinction, giveth light to main weightie matters, the whiche theng, when menne knowe not thei wander in greate barkenelle, and for lacke of light, fall in to errour.

I Bules necellarie to be oblerued in enery biuillon.

Trite, it must bee provided, that the division, almoche fall he a dias maie be(fozit can not alwaies bee to) oughte to uision. bee made with twoo contrarie differences, fullis Contempng in theim leff, the whole compatte or midenelle

inidencie of the generall inoozde, or that whiche is divided; for it is a faulte to forget any thong, or let dippe any parte.

Again, the difference whiche bimbe the generall inorde, bes png loigned bothe together, must be equall to the fated generall worde, and the partes coupled together, must be asmoche as the inbole, oz els the divition is not good. A liupng creature is divis dedinto his tinoo differences, as into a thong hauping reason. a athing that hatimo reason. Pow whatsoever is a living treas ture the fame is a thing, that either bath reason, ozels that lace keth reason. And again, encry thong that is indued with reason and intibout reason, that same is a linging creature. So that in cuery division, the members or varies that one binioe by convers fion, are tourned with the thong divided, and even like wife it is withparticion, as Thanefvoken before of binition. Wil hereas Logitichath tipog partes inogenent, and findent out of thing ges, even as I fair. Lagike is nothenorels but indocement, and finding autofthinges to of the other live, indocemente, and fine dring out of thinges, is nothing els, but Logike it felf. Tatheres by appearth a plain connersion, that whostoever the one is, the fame is the other, which then a must viligentlie be observed in every dunfion. Foz, if the menthers that book dinive, bee either moze or leffe, then the thing bivides: Araight waie, the bivilian is not good, for according to a proceed that we have in Latine. Membra dividentia femper cum divilio converti debent. The parties that done divide, multi-alwais becoquall with the thing divided, and fourned by convertion with the fame packs the bivilion is not lainfult. . nonamille anothe in . . . aanmittaaami

Faulte in builion,

the Collect.

The maner of handlyng of a lingle question, and the readic wate how to teache and let forthe any thyng plainly, and in order, as it should be, in Latin, Methodus,

tes and Kules, given before in the commune twoozdes, in the molte generall woozdes, in the before in the good lere with and healpe towardes the ordering of esneute soche matter. The whole nature of soche questiones,

are

are throughly feen by blyng of this order. Enery fingle question mining is eight wairs cramined firste to alke whether the thring bee, or whether no as thus: Is there any one man that maic bee called wife. Is u beorno. there any Laine: Is there any frendelhippe byon yearth: This queltion is often proued, either by experience, orels by auchoritie of the wife. Therefore in queltioning what the thing is. me multe beclare the berie nature, astf & thall fpeake of frend. thip, I will first be at a point, of what frenoship 3 must speake. For, frendelhip is of three fortes. The one is true and perfeide frendshippe, whiche commeth from the barte, for bertues fake, and is onely emong good men: the other is feigned fauour, whe one for lucre, beareth a faire face outwardly, and fedeth inwards lea makeious fromacke. And this is the common frendeshippe, whereof the wicked onely are partakers. The seconde quellion what a thing is, to aske what a thong is. And this cometh fro the definicion, maie be called whiche is of twoo fortes, either of the fubitaunce of any thying, oz els of the name. Df the name: as thus. A Kealme is that cous tree, which is ruled by a kynin. Dfffe fubitaunce thus. A realme is a gatheryng of people together, beying able to live, and with-Stande other, for preferuacion of them felues, abidyng feuerall. The Lawe is an ordinaunce, whiche commaundeth thinges in order, to be doen, and forbiodeth the contrary. The third quellis how mants on is luben the partes, and every feveralle kinde is confidered, is builded. anofor this queltion, the binition and particion bor mothe good. As the lawe of the Bolpell, and the political lawe. The fowerth what be the quettion is, to afke what are the caufes, and efpecially, what is caufes. the efficiente cause, and what is the finall cause, or the ende of a ny thing. The efficient cause of all good Lawes, is God and his minister. The finall cause, or the ende, is to live byzightly in the feare of Gob, and to walke all the vaies of our life, in the obsernacton of his holy wille. Whe fifte quellion is, when the effecte, what are the the office, or proper woorking is examined. As the effects of the per working. lawe is, to conferue the flate of man, to continue peace bniners fallie, to encrease wealthe, and to make love betwirte all. The firt question is swhen thunges be asked that happen after, or the whiche have greate affinitie, ozlikelihode together. As if lawes F.J. be 1761112

fold the thing

Chereupon.

egreeng.

What cram= oles.

what happen bee kepte and followed, weele our childrens thilden ware to wealthe. We fee mothe neighbourhode, and good will to helpe what are vife the needle, and fo forthe. The fewenth is, to afke what are vifagreyng. As from the laine, biffenteth rebellion, aubbourneffe. pride, with other. The eight queltion is, to bryng in witnelle. and to shewe by whose aucthorite, the Lawe taketh place. The fcrivture teacheth, that Bod gave the lawe to Bovles, & Baule with Beter alforand Chaile humfelf commaunded enery man. to obaie the higher power in all thinges, that are not birectly repugnaunt from the will of &DD. Thus one quellion is eight wates eramined, & the maner taught thereby, to frame it in one oper, so that he, whiche keepeth well this trade, can not faile in any cause, that he taketh in hand. And because thei maie the rather be remembred, I will fet them altogether.

> 1. Whether it be oz no. 2. What it is.

3. What the partes are. 4 what the causes are.

s. What are the effectes, or proper working, 6. What are next addrening, what are like wha

happen thereby: 7. what boe bilagree, or what contrary. 8. What example there is or aucthoritee to proue it.

Diberto be observed.

Ab this letton ought diligentlie to be learned of al, that enermoze thei beginne from the generalle, and come to euery seuerall parte. As in declarying what bertue is. firste to tell the nature of it generally, and after to handle energy vertue by it felf. And this ozder bothe Tullie hath followed in his Booke De Officies, and also Aristotle in his Ethikes hath boen the like, to the greate admiració of all those that be learned

CDfa 1920policion.



As touchping

the Lame

Men the berie order of nature requireth, that firthe of all, we should speake of severall weedes, and as a manne would faie, teache one his letters, and thelve him the maner of fpellpng, before we teach byin to reade; and afterward loigne fentences to aether-

gether, and frame Pzopolicions, by knittyng fenerall wordes in omer, for it is the berie office of the minbe, first to knowe, & then to knit, neither can any childe biter a lentence, befoze he learne to fpeake a woode. Again, whe nature hath taught feuerall woz bes, then the minde toigned together, biuibeth, and afterwarde giueth a judgemente, whether thei be well, 02 no. Foz a manne were little better then a boute beath, if he could but onely appoer bende feuerall woozbes, hauping no gifte, oz aptenelle to ioigne theim in order, and fo wore how thenges are toigned together. But feeping God hath kindled this light in manne, that he can bothe loigne, and lunge, we will now fpeake of the knittyng together, and the inignyng of woodes in a Popolicion.

what a 10 popolicion is.

Diopolicion is , a perfecte Sentence Spoken by the I propolicio: Indicative mode, fignifipng either a true thong,02 a faile, without al ambiguite, oz boubtfulnelle, as thus. Every manne is a lier.

There bee tinoo partes in a Propolition, the one Two para ts called Subjection (that is to late, that wherof form what is spo- tes in a proken the other is Attributum, commonlie called Predicatum, that is to fair I that whiche is fooken of amp thong, as in the as boue rehearled Woodlicion. Query manne is a liar: Wanne, is that tohereof this fairing (to bee a ttar, is spoken, and this same fairing (to be a ltar) is that, tobiche is spoken of manne.

Guery Diopolicion is twoo wates binibed, either it is a fin- A propolicio gle fentence, franding of one perfecte fentence, as Juffice is ber, two wates tue, or els it is a double sentence, having two Proposicions in it, corbing to the as thus. If Justice be a bertue, it is a good thing, praise worthie substaunce.

That Propolicion is called falle, the whiche either naturall reason proueth, either to bee plain falle, or the experience of man declareth to be butrue, as thus: A flone dooeth feele. The foule of manne is mortall. Experience Geweth, or at the leafte fcrips ture affirmeth, the foule to bee immortall, and nature teacheth bs, that no flone bath the fence of feeling.

> TEbe leconde pinifion of a 1920policion. according to the qualitee,

Again

F.U.

A propolicion divided, accor dyng to the qualitee,

Taine, Propolicions door either affirme, or denie, as this Propolicion: Pleasure is a good thing, weth at firme that pleasure is good. Againe, Pleasure is not a good thing, doeth denie that pleasure is good. That Propolicion dooeth affirme, when any thyng is reported to bee in any thyng. That Proposition dooeth denie, when any thyng is denied to be in any thyng.

The third division of a 19 zopolicion, according to the quantitie.

Proposicion dinter dint

Generall fignes.

18 20policion particulare,

Particular fignes.

Deposicion .

us.Gadan

28 5 112 85

. Daniel let

Dirolie, all Proposicions are either generall, particulare, indefinite, or singulare. Those Propositions are called generall, or biniversall, the whiche have a generall signe, in igned to the first parts of the Proposition, as thus. Every covetous man is poore. Po manne bothe loveth, and is wife, no not one. Po manne is ever more happie. General signes are these: Omais, Nullus, Quilibet, Nemo. Every bodie, Robodie, All the worlde. Pot one in all the looping.

Barticular propolicions are thele, inhere a particular lignalis added to the forme parte of the propolicion, inhiche doeth not conteine all, but parte or a feine. As thus forme men feare God. Some men are to moche delivous of glorie. The particulare fix ques be these: Quidam, Aliquis, Plerique, Plerupque. A certaine man, Some bodie, Allmen for the molte parte, Often tymes.

The proposicions are called Indefinite (that is to saie, buscertain) where the former parts of the proposicionnis a generall words without a signe, as thus. The soule is immortall. Pany hode is a vertue. Pong men are viotous. Dio men are coustous. And note this diligenthic, that those Indefinite Proposicions (whose last rehearsed pacte is necessarie, and is so speken of the somer parts, that it does had made agree to the same, and to the subole nature of the same) does importal morte as a general proposicion, as in the about rehearsed proposicion. The soule is immortall. This woorde (to be immortall) whiche is spoken of the soule, agreeth not to one man or to certain, but to every man living. When the accidentes are spoken of the some part, it imports.

plieth afmoche as a particular propolicion both. As: Homo homini prestat, ingenio, virtute, doctrina, (Dan is better one then an other in witte, learning, and bertue is no moze to faie, then Quidam homo homini prestat. Some one manne is better then an other. A fingular proposicion, is when a proper name of a ma is conteined in a propolicion, and is the former part of thefame, as Ciceroisan Diatoz, Alexander is a warriour.

STUSTING ATTO THE DE DE OF A 1020policion. 182 19en men by occasion of talke, fall at bariaunce, and

can not agree byon their matter, being bothe earnest to knowe the truth, it is good to bring the whole matter to some issue, and there restying byon a poince, to a thing most bebate that part onely, before thei go any further, the whiche is necessarie. called of the Logicians a Propolicion, of the Chetoricians, the Cate of the cause whiche is as moche to faie, as the point where buonthei thall Canve orell to trie their matter. pow because enery Diopolicion is three maies binibed, according to the lub. Caunce, the qualities, and also the quantities, good reason it week to trie energeaufe, im thefeathree partes al for al similare

By the firste we knowe, whether it be a lingle 10 20policions. was and the

Withole that mentland be but together are the siduod 8 10

20.3

V

130 the fecond ive perceive, whether it doe affirme, 02 Denie. and by the thirde also we fee how largely it dooeth extende, the inhiche three poinces are right needefull to be marked. while he among Cate tepugnauncie of Dappolicians of Laster a new

Epugnamucie is the dineratie of tingo Pappolicious, The repre whichehaue bothe one Subjectum (called the former gnaunce of parte and one attributum, whiche is the rehearled parte and infense spoken of the former.

There bee fower in nomber, sailed in Latine; Congaria, Subcommunia, Combadictoria, Subalterna en anti aria de aprima

Deneral contrary Paropolicions, are those, whereaf the one doeth generally affirme, and the other doeth generally deny. As thus: Oes hoies gloria ducuntur. Al men are mouch with glazp. Nulli homines gloria ducuntur. Do men are moued with gloste. Particular contraries are two particulars wheref the one

f.tu. Doeth

propolicions.

.sd admission

Mario whiche

boeth benie. Aliqui homines gloria ducuntur. Some memie ate moute with glozie. Aliqui homines gloria non ducuntur Some

menne are not moued with glozie.

Contradictorie propolicions, are when the one is buiverfall affirmatine, and the other particulare negative, ozels when the one is bninerfall negative, and the other particular affirmative as thus: Omnes homines gloria ducuntur. All men are mones with glozie. Aliqui homines gloria non ducuntur. Some menne are not moned with glozie, and likelotte backtoard.

Subalteria, are those, whiche bee either butuerfall affirmas tive, and particular affirmative, or els universall negative, and particular negative. 4 27 31303 cm. and some

al anditul Che nature of a Poppolition three wates biuthet. It staffall

Ropolicio Caregorica other wife called a fingle 1920 g policion) is buided into true and faile propolicions. The are true Bappolicious , whiche agree to the matter, and are either necestarie, oz els foche as maie be enther true of falle, called in Lanne formitte, or contingentes.

Recellarie 102000 fictionis, are affuredly true, and knowen to

beseither by nature joyels by experience mississing air gat

Df those that necessarily be knit together are these: The pro per name, the kinde, the generall wome, the difference, the propertie, the befinition, the causes, the proper worke of causes, and Come accidentes that ever tary. As thus: Cicero est hamos Cices ro is a man. Homo eft animal ratione præditum, aptum ad rifum A man is a linging creature, endued with reason, apre to laugh. Dies eff necessario, quoniam Sol exoriens est. It mut nædes bæ Daie, because the Summe is bp. Ignis calidus est. Fire is hotte.

Those Proposicions are chaungeable, whiche maie be true. or chamice to bee fo, as: Felve Preachers are ambicious. Felve Trynges heare the trueth. And when some the accidente is spor ken of that, whiche conteineth hom: every loche papolicion is called chaungeable, oz that, whiche maie bet true, as: Water is made hotte: here wee fee that it chaunceth to water (contrarie to her nature) to be warme, and therefoze it is called chaungeable, as the whiche mais chaunge, o; bee chaunged.

TEDO

True viovo= licions.

Retaining W necedifarit

Pecellarie propolicions What thei be. and whiche thei bee.

Chaungable propolicions.

Fol.29. The Arte of Logike. Generall Ao manne is Ell menne are moued forth enouse with confrare glozie. forms the truth, from that incidentalie, fo secondicions that ancialloudes erre beentelence bulchere and evectors. constitution of the real part of the constitution of the constitut als the channeling, or allering of tisha was wolfelest, to be entitle former parte united in the or any cheachd and the himser parte unitied is whe of the lagraced are chaumeed, their and A plaine Sanuersion is , suben bothe the and aminife meilian. tike an all ibraines, bothe in flores, and allo in affirmente are mones Swith glozie. han is make, folien bothe the Propolitions Gre we multe be viligent, that in all foche revugnauncie of Bropoficions, there bee not boubtfulnestein any woode, and that alwaies there bee one maner of woodes that goe before, and allo no boubt; one maner of woodes that ende the Sentence, fainelle in the plainlie and without bouble bnoerstanding. Foz, if I sais thus: Manne Dooeth Cynne. Manne Dooeth not Cynne, Berein is no repugnauncie: for the manne of DD, whole formes are redemed through Thriftes death, by the vertue of his faithe, the fame man booeth not fynne, according to faince Ibon. De that is of God, linneth not: but that man, whiche followeth the fielbe, and hath given over hyurfelf, to the lufte of this mostoe, boosth

forme dedie. Therefore, the parte multe notaltre the nature of either Proposicion, the tyme also muste bee all one, the maner of downg of one sorte, and the place like wife must be like.

some account

The Mile.

les diverlitée of Propolicions, is verie necessarie to discerne the truth, from that whiche is false, sor when we inigne two Proposicions that are dissonante, we shall easely trie the chaffe from the Corne, the whiche when we have doen, wee maie the better sticke to the truthe, with full assence, the contrarte beyng ones disclosed and rejected.

CDe Conversione, of the tournyng of \$320policions.

Connertion.

·01.04

Straig Clau Com

Pnuersion is the channging, or altring of wordes in a proposicion, when the former parte (whereof any thing is rehearled) and the hinder parte (whiche is rehearled) of the former) are chaunged, thone into thothers place.

There bee three maner of Conucrtions, Sumplex, per Acci-

dens, per Contrapolitionem.

Plaine con= uersion.

A plaine Convertion is, when bothe the Propolicions are like in all thynges, bothe in lignes, and also in affirmation, or negacion, sawing onely that of the laste rehearled, is made the former parte of the Sentence, and the former parte, is made the laste rehearled parte.

Soche Conversion is made, when bothe the Propositions, be either universall negatines, orche particulate affirmatives, sorthe fielle thus. Nemo timens Deuniscontaminate adulterio. Ergo, Nemo contaminans seadulterio timet Deunis. Po ma that feareth God, desileth hymself with adulterie, therefore, no man that desileth hymself with adulterie, seareth God. Here we maic see the conversion plaine, as the rule about reheavled, teachethe for two particular affirmatives, this shalbe an example. Only disconstitute and success the following for the converse of th

A conversion by accidente.

idued of

A Connection by accident is, when the former parte of the fentence, is made the latterchent les parte i and the latterchent les partes i and les partes i and latterchent les part

mpng, o; benigng, langing onely that the fignes beschaungen, that is the one beyng bninerfall, the feconde beyng particular. Firste, a conversion is made of twoo affirmatives, thus. Omnis virtus est laudanda, Ergo laudandum aliquid, est Virtus. All bers tue is to be praised, therefore, some thrng to be praised, is a vertue. A convertion of twoo negatives, thus. Nemo malus foelix feelix igitur [fapiens cum fit] non eft malus. Be cuill man is ab folutlie happie. Therefoze, an absolute happie man (ferng be'is godlie wife) can not be entll. This kinde of convertion, is berie profitable for hym that will dispute. For, where as wee reason often from the generall woode, to the kinde, we mult nædes ble this maner of convertion, as thus, If all evereife be good, then this kinde of erercise is good, and so stother.

A connection by contrapolicion is, when the former parte of a convertion the sentence, is tourned into the last rehearsed part, and the laste by contrapos rehearled part, tourned into the former part of the fentence, both the propolicions being universall, and affirmative, sauring that in the feconde Propolicion, there be certaine Regatives enters laced. As thus.

Omnis homo auet aliquid videre, audire, fcire.

Ergo quod non auer aliquid videre, audire, scire, non est homo. Query man belireth to fe to beare, or to knowe some what: therefore, inhatfocuer he is that defireth not to fee to heare, or to knowe for what the fame body is not a manthis conversion is profitable, and ferueth well to reason by: thus reasoneth Christe Beasoning by this convertion against the Jelves in the 8 Cap. of Thon, Qui by the conex Deo eft, verba Dei audit: vos igitur cum non audiatis ex deo non estis. De that is of God, heareth the mozde of God. Dou ther fore, bicante you heare not be not of God. This connection confuteth the Jewes plainly, and proueth that thei are not of God. If we will reason from the generall worde to the kinde of from the greater to the leffe, wee mate be this convertion berie well. Omnis homo est animal. Ergo quodomo; non est animal idnec Homo est. Eueryman is a language creature, therefore, subatfor, mer thing is not a lining creature, that fame is not a man. Take awate the generall worde, and there can no hinde remain at al. 13:1012 From

.manAca

Dietac-i en man Der bei

minerfall fu= periour, to the inferiour.

from the b= From the superiour brinerfalle to the inferiour, thus we male reason. All pure golde loketh pealoine, therefore, whatsoever los keth not yealowe, that fame is not pure golde. This convertion ferueth well to make an argumente in the feconde figure, as 7 will beclare berafter, the whiche ought biligetly to be observed. @ 3 leffon to be oblerueb.

> f lingulare wordes, whiche are proper names of thenges, oz els beterminatly boe betoken fome one certaine thing, no convertion is made, because no argumente is made of particulare wordes, or fentences, whereunto to whole nature of convertion scrueth onely, therefore, if one thould faie buto me, ponder is a Hogfemille, the convertion were amille to faie: ponder is a Wille horfe, for what idiote knoweth not, except he had a horse hedde, that here the sence is altered, and that it is twoo thenges to fate, a hosfemille, and a mille boste. So that of lingular propolicions, declarying the nature of one feueralle thing, no true convertion can be made, bothe in mozde & fenteces The still a Chevle.

> Irli, convertion profiteth, for the enident opening of propolicions, as if I hould faie: there is nothing profitable, but the same is honest, and how then cast thou make a divoglment, betwirte boneffie and profite, as though the one could be without the other. Again, it serueth well to make houte arguntentes, as thus. Po chailtian is an blurer. Ego, no blucer is a Challian. Some Bilhoppes are good: Ego, fome good men are Bilbops. Thirdly, it the weth how to reduce the seconde and the thirde figure, beging bothe biperfecte, to the modes of the firth figure, as I will their moze at large hereafter. That is to fate, a bouble proposicion.

I bouble vzo policion.

Ropolitio Hypothetica, is a lentence with two line I gle propositions, knitte together alwates, with some contunction. As thus. Si Iufticia eft virtus, est laudabilis If Juffice be a bertue, it is praife worthie.

CE bere be three maner of Double proposicions.

The parter of a bouble propolicion.

Double Bropolicion stanoeth of three partes, whereof the one is a condicionall 1020policion, aftermying a their to be either

either true, by falle, with an (if) as thus: if faith be boo the yearth, fome men feare God . If the worlde continueth fill as it boeth. walowing in molte abhominable finne, God will at length punilbe the offendors berie fore. All whiche Bropolicions are ever true. When the partes are so knitte together: that the latter part must neves followe boon that, whiche goeth befoze. The fecond parte is toben a veovolicion bath a diffunctive, whiche knitteth the Sentence by, as thus, Gither it is Daie, or els it is Right. Soche propolicions are true, when both the partes are true, and thesame also are falle, when either of the partes are falle. The third part is, when confunctions that boe benie, are loigned to gether, as thus. Battaill being not lawfull, is not to be believe. 15 y all whiche bouble propolicions, we mate reason formally in divers caules: as thus by the firthe. If faithe be boon the yearth, Some men feare Bod, but no man feareth Bod. Therefoze, faith ts not byon the yearth. Again, if we feare Bob, we are in charitie, but we are not in charitie, therefore, wee feare not Bod. 18p the fecond thus. Conetous men either be the fernauntes of Bob oz els of the beuill, but thei are not the feruauntes of God: Erge thei are fernauntes of the Deuill. 15p the thirde thus. Battaill berng not Lawfull, is not to bee bled, but battaile is Lawfull. therefoze, it is to be bled.

The ple of all those thinges, that have been spoken of a Bropolicion.

mill ble this propolicion for an example. All truthe purchaseth hatred. It is a lingle propolició by sublance an affirmative by qualitie, and an universall by quantitie: the contradicorie is, no truth purchaseth hatred, the which is false. Therefore, this is true, some truthe purchaseth hatred, the conversion by the accidente. The truthe purchaseth hatred, the conversion by the accidente. The truthe purchaseth hatred. Ergo, some thing that purchaseth hatred is truthe.

Dane reherled hetherto, all single words, what f nature is of every one, and in what general words their maie be foud. I have set forth the nature of a diffinition, a a division. I have taught also, to topgue these severall woordes into a proposition.

propolicion, and make the same a persente sentence. Row there by Bods grace, I will the we the maner, how to toigne sententes together, and to prove a matter; by knittyng proposicions handlomely in an argument, or by placing the proposicions accordingly. Therefore, there ought good diligence to bee bled in this behalfe, sor as moche as it is the clarkelieste parte of all, and the hardest parce of woorke, to frame an argument aptly, and to know the besie teason, why there are so know to together.

Ewhat an argument is.

thereo by an other: and to thewe that thying, whiche is doubtfull by that, whiche is not doubtfull.

Co finde out the reason that shall proue (in Latine) called Medium, in Englishe) the double repeate.

the findyng out of an ar= gument,

Fter this loste wee maie finde the reason, whereby to prone our matter: when wee have a queltion or lens tence, that we would either courne, or confute, alke the cause of our self, judy, and wherefore that thring, which is ipoken of the former part in any fentence, thould be fo applied to the lame. And to make the matter moze plain, I will make this queltion. Eft ne auarus paupers 3s a couetous manne poze, oz not? I mate thus reason with my self, why should a couctous manne be called pooze: What affinite is betwirt them twoo-Marie in this poince thei bothe agree, that like as the poz man, ever lacketh and belireth to have, lothe covetous ma ever lacketh, wanting the ble of that, whiche he hath, and defireth til to have, being never cotent, though God giveth enough. Then fæpng it is even fo, that bothe doe lacke, and bothe doe defire to bave thillame realon is the onely cause, whereby mine argumet is made perfect. For thus I mais frame mone argument aptip.

of an argue

Wholoever latketh, and describe evermore to have, that

emilian famentamers poores of red toll adversus (

ad a A conetous man lacketh, and delireth evermoze to have.

11125 Therefore, a conecous mants poppent & alia) Missis

Thus this argumente is made perfecte, by alking this ques

Mian, Wherefore, a couetous manne is pore-Ashereafter I will theine it moze at large, by an other example, to make the thing residence before the convintion, and therefore it maintains

There be fower kindes of argumentes.

A perfecte argument.

An onperfecte argument.

An induction, palous areas, and an everting report

Mai ecample. Trosci sett gå maig pipels sett admin et all.

S Perfect argument, is an absolute gathering, or reas A fonging, whereby the last fentence, whiche we would pague, is confirmed by other papolicions and fentes to ces more buinerfall, & better knowen then the thing whiche is proace, contemping in the felues the realon, why the last sentence is true, and why thei are applied to thesame. This kinde of argument, is from the generall worde to the kinde, as thus. It I will proue theft worthie of punishement. I mult fielt afke the queltio, why: And that thying that cometh to my mind, moze briverfall then theft, compzehending the offence of thefte in it, maie ferue to make the argument. As I maie thus reason, that thefte fould be punified, bicaufe it is a vice, of a mifchies uous deede, and then thus I knitte by myne argument.

Cuery bice, oz mischiuous beede, is to be punished. Thefte is a vice, or a mischinous deede. Therefore, theft is to be punished.

The tre we lie the propolicion, or fentences, whereof the Affect is called Major, that is to faie, the Proposicion at large. The seconde is called Minor, that is to saie, the telle, or severall propositio. The third is called Cous clusio, that is, the lapping op of all. And here we mult note, that like as there be three 10 20 policions, even fo there be three bivers enounges, called in Latine, Termini. Of the whiche, the one is Thetermes called the terme at large, in the first proposicion onely, and after The firste. marbe is referred, to the former parte of the conclusion, called Subrectum conclusionis. The seconde terme is called the lette, 02 The seconde feneralle, whiche is in the seconde Proposicion, and this is the MAILUIA 10020e,

The thirde.

toozbe, inhereof the queltion is made, and is fooken of in the con cinfion. The thirde is called the double repeate, whiche is twife rehearled before the conclusion, and therefore it is tinife rehears fed, because it is the knitting together of the twoo veopolicions, and is the cause also, why the former part of the propficio, inhere of a thing is faicd, and the last rehearled parte, beyng attributed to the part going before, are inigned together in the conclusion.

Examples of As to make the thing plain by the former argumet, I will prous the witermes this conclusion. Theft is to be punished. Theft is called the for mer parte inbereof this woozde (punished) is spoken, 3 and this morbe (punified) therefore is called the lafte rehearled part, because it is spoken of thefte, whiche wente befoze. pow, to make myne argumente, and to proue this lentence true, multe feeke a woode, whiche is more generall then that, whiche is proued. And that morde that cometh to my minde and is parteining to the cause being moze bniversall: (for every thing that is proued is proued by a thing more knowen that fame worde, or reafon. is called the bouble repeate, whose propertie is, twife to bee rebearled in an argument, and that in the first & seconde proposicio on, never entring into the conclusion. As thus. Query vice is to be punified, vice is the double repeate, whiche must be rehears led in the leconde propolicion, for 3 faied before, it must twife be rehearled, bicaufe it maie be eutbent, that the former part of the conclusio, is in very bede coprehended binder the former part of the first proposicion. And then thargument is made as foloweth.

Doublere: peate.

Guery bice is to be punished.

Thefte is a bice.

Ergo thefte is to be punished.

Ere we fe the bouble repeate, whiche proneth the matter is twife rehearled, in the firthe and feconde Depolicion, and entreth not into the conclusion. The terme is at large in the first Proposicion, and the terme feuerall, is in the feconde 1020policion

Terme at large, terme Cenetall.

and enter bothe into the conclusion. So that wee male fee that whiche proueth the thing, dooeth not enter into the conclusion, but it is twife repearled in the twoo Pappolicions, and fatheroe dulion

ciulion followeth, by reason that these twoo woodes, vice and theft, agree in a third altogether, and whatfoener is faied of the one, is faied of the other, and nothing can be comprehended but Der the generalle : but all the kindes have thefame conteined in them, whiche in this 1020policion, are referred to the generalle. (All vice is to be punithed) buto vice is referred this worde pumilbed. Therfore, whatforer is comprehended buter this worde bice, as thefte, abulterie, wrong bealing, murber: this woorde punished, is rehersed of them all: because it agreeth to the generall, and is rehearled of thelame. As I maie realon thus.

All vice is to be punified.

Adulterie. Modilie Therefore < Turong bealing. S Are to be punished. C Murber.

DK, if that whiche is generall, is to be punished, then Rule the kindes or fortes in thynges, are alfoto be punithed, acroading to this fairing. Wil batfoeuer is truely and altogether rehearled of the generall, that same is also rehearled of the kinde, whiche is included in the generall.

120 Deuen rules efpecially to be obferued for the making of a perfect argument, called syllogifmus.

Irfte, that in enery perfect argumet called Syllogif Rules for an mus, the first Bropolicion be bniverfall, 3 call that argumente. Propolicion butuerfall, when there is Omnis, that is to late, al:02 els Nullus, that is to late, none: in the propoficio. As for example. Query bice is to be pus nished, this proposicio is brunersall, because it bath Omnis in it. whiche liquifieth all, or every one. Likewife I call it particular Inhe the propolicio hath Quida, or Aliquis, that is to fate, certain

The feconde rule.

or fome body. Quida aulici funt honesti, some courtiers be honest

Fone of the Propolicios be particular, ornegative the conclusion is particulare, or negative. 3 call that 10200 policion negative. When Nullus, 02 Nemo, that is to Tate, none, or no booie, is in the Propolicion. As Nuls lus Christianus est foenerator. Pochailtian is an Wigrar.

this sold, excessoul come Cebethire rules wood site of old smill

neither negatives, not yet particulars together, for ever as two negatives, there followeth nothing, so of two particulars, there followeth nothing. Therefore, whe any soche argumente is made, we make boldly sate, it is not lawfull, because it is in no Pode, as it is berie plaine to see, in making of this argument following.

Some Courtiers are riche.

Pomber felowe will be a Courtier.

Therefore, he thalberiche.

Dithus Soche a one is a Bilhop.

Therefore, he is a good Withop.

his argument is not lawfull, first, because of my rule am taught that of pure particulars, nothing doeth folowe, as Quidam (some) is a particulare. Ego J, is a singulare woozee, or signifying asmoche as a proper name, and agains it is in no figure, as hereafter I shall she we. Thirdly, it is meete that the seconde proposition, should bee included in the first part, of the seconde proposition, wherof somes tubat is rehearsed, or els it is no god argumet, in the first sigure.

Some kynges be rightuous. Pero is a kyng. Therefoze Pero is rightuous.

is the first worde in the seconde proposicion, of whom some thying is rehearsed, is not comprehensed under the former part of the first proposicion, which is some kyinges, for this former parte, some kyinges doeth not speake of pero, nor comprehense soche as he is, but honeste, and godie bisposed governours. And yet in weightie causes soche argumentes have been view, even of those that would have prasen be from the obedience of Gods holy worde, and persmaded some that we were free, from the observacion of any one thying, comprehensed in Poisses lawes. As thus.

The lawe of Moples is abolifhed from the Bentiles. The lawe of the ten commaundementes is the lawe of Moples.

Ergo the lawe of the ten commaundementes, is abos

lifhed from the Bentiles.

Ta hereas this firste proposicion, comprehendeth not all the Ceremontal lawes of Dorfes, but the lawes Ceremontall, whiche were as lawes abros figures, ordeined in declaration of Chriftes comping, and there, gated, foze, the Scripture faieth butill Thon, the lawe was, & the 1020s phets, lignifigng that in Ihons time, he was come in whom the olde Ceremonial lawes, were fully verefied and fulfilled, which at his comping, began to ceaste, sepng in him felfe, was the fulfillyng of the lawe, not that we shoulde not observe the Mozall las Mozal laws wes of the heavenlie preceptes, commaunded by God, for Christ must be obser himselfe, repeteth the observacion of them, yea, he bindeth bs to uco of al, a moze fraightneffe, that not onelie we should doe no euill, but that also we Choulde consente to none euill: therefoze this firste Proposicion, is not generall, but particular, and so though the ceremonial lawe be goen, pet the Mozall lawe tarieth fill, ace cordyna to Christes belie will.

Medius terminus, called the double repeate (which is a wood The poulde rehearled in bothe Paopolicions (multe not entre into the con, repeate. clusion, because the other twoo partes, called Termini, be proued by this, and brought to the conclusion, by reason they agree with this thirde, the whiche twoo, other wife coulde not entre into the conclusion, if this double repeate, were not mencioned in bothe Propolicions, and kepte oute it felf from the conclusion, as is e. uidentlie to fæ by an argumentacion.

The fifre rule.

In a perfeide Argumente, called Syllogismus, there ought not to be moe wordes in the conclusion, then was before rehears. fed. foz moe things to be in the conclutio, this eraple that ferue, which Antonius maketh, in ffirst Booke of Tullie de Oratore.

C Unprolitable thrnges are not to be taught. In Philosophie are unprofitable thunges. Cergo Philosophie is not to be taught.

This

砂小

This argument is to be denighed, because there is more in the conclusion, then was rehearsed in the two first propose crons. For this should have been the conclusion. Some buprostable thruges, whiche be in Philosophie, are not to be learned, not that Philosophie it so be rejected, for elles we might make this argument likewise.

Deonkenelle is not to be altowed.

In dinkung is oftentimes deonkeneffe.

Therefore drinking at anietime is not to be allowed. Therefore wee mult frame our argumente so, that nothing be more in the conclusion, then was in the other Propositions, As thus:

(Donkenelle is not to be allowed.

In some drinking is often times dronkenesse.

Therefore some drinking is not to be allowed.

Chc.bi.rule.

But three There ought not to be mo termes in an argumentacion, termes in an then three, for other inile there is no good argumente.

Cuerie Politicall Pagistrate oughte to kepe buder, dische-

dient persones with copposall punishement.

Peter is an Apostle.

Therefore Peter Mould punithe the disobedient.

In this Argumente is no ioignyng together, of the first proposition, and the seconde: for the Politicall Magistrate, and an Apostle, are two maner of thynges. Therefore it hangeth together as Germaines lippes, as we ble to saie.

The bit rule.

why thedote bie tepeate sught to bee no doubtefull worde. Anabaptifis: reason.

The double repeate, which is twife mencioned in both propositions, ought to be no doubtful worde, for doubtfull wordes make fower severall terms, which shoulde not be, as thus:

C Po bondeman is fræ.

Al that beleue the Gospell truclie, are fice .

This Argumente is falle, and must be denighed at the first, because there be fower termes, for in the first proposicion, freedome, is taken for suche a libertie as menne doe ble in common

weales.

weales, to make feruauntes, and apprentices fre, in the fecond Deposition, frædome is taken for belivering the foulle from the wathe of God, from fpnne, and from death everlallying, as we reade in the Scripture. Whom the Soonne hath made free, they are free in very deede, not that this freedome taketh awaie, all ordres in the common weale, that no man thall have an apa prentice, or a bondemanne. For although the father in beauen, through Jefus Chaft hath made them fre from finne, and that ones for ener, pet are thei ftil apprentices, a bonde by a Political lawe, therefore we maie fee that there be folver parts or termes, confidering he speaketh of one libertie, in the firthe proposition, reason to Dis and of another in the feconde, to that the Argumente is not god. ogenes, A like argumente there is, whiche one made to Diogenes.

(That whiche I am, thouart not.

Jam a manne.

Corgo thou art none.

Here is an an Ambiguitie in this berbe (3 am) for if it be bus derstanded in the first 10 20posicion, that this woodde (3 am) is not confidered, according to the generall substaunce, but according to the qualitie, or rather propre beeping, speaking of the divertis tie of menne, as when I live, I have mine owne bodie, my fleth, and mine of me boanes, thou haft thine of me propre buto the, and not that I am thou, not yet thou art I: Then it is wel faied, that whiche I am, thou art not. But if I vnderstande this word (3 am) in the first proposicion, as a substance universal, or rather generall copulative, to be rehearled of the inferiours, then it is good. For as I may faie, Diogenes is a man. Ariftotle is a man fo I mate fair of all men, and therefore though this verbe (I am) belong not to al for their feneral propreties, or eche mans being: pet it agreeth to the general name, whiche is to be called a man. Whereby we maie fæ here also fower partes, og termes & theres fore the argument must be denighed at the first, geurng this reas fon, that I have the wed before.

Potwithstandunge, Diogenes annswered this Sophiste otherwise verie preatilie, and abathed him at the first. For where as he propouned thesame buto him, and thoughte thereby to

H.U.

Diogenes aunimere. have geven him a foile, Diogenes Areight oppon rehearfall of this fated Argument, tolde him thus : Thine argumente is true enough felowe, if I shoulde rehearse it buto the mp selfe, a nees bed then no folucion at all; for thy maners beyng naught, mas kes the to be no man.

Seatlyng, or placyng of an Ars

aumente.

Deatlyng 02 placpng of an argumente.

Dive that I have fet footh the preceptes, which are to be observed in an Argumente, I will beclare hoin to featle and place an argument, that anie bodie may gene a reason, why enery woodde is set in an Arque

ment, in this, or that place. Fiell, therefore we muste confide. there be thee figures, whiche ferue for the making of an Arque mente, and modes also whiche teache the ozdang of Baopolis cions, whether thep halbe bninerfal, particular, affirmative, 02

negatine: I will define them bothe after this forte.

A figure.

A figure is a lawefull placeng of the bouble reveate, in the thoo Deposicions, and even as a double reveat is placed so wee maie judge with eale, in what figure the Argumente is.

The firste figure.

The firste figure is suche an ozoze of Pzopolicions in an argument, that the double repeate mult be the former part, in the first proposicion, and the laste rehearled parte in the seconde proposis cion, whereupon the conclusio doeth folowe. And the reason that it mult be lo, is because that whereas in this figure, the argumet is enermoze made from the generall, to the kynde bniverfallie (for the firste Proposicion euermoze in thefe. y. figures, muste be univerfall, either affirmative or negative) and by reason of the generall, there is some what rehearsed of the kynde: one of the proposicions must be so placed, that it maie eurdently appeare, that the kynde is encluded in the generall. And therefoze the des nerall is spoken in the seconde proposicion of the kynde.

I mobe. Dualitic in a 13 20polition & quantitic. gurea

A mode is a lawefull placenge of propolicions, in their due qualitie oz quatitie. I call that in the propolicion a qualitie, whe Fowzmodes it doeth affirme oz denighe. Jeall it a quantitie, when it is either to the first fi= bniverlall, ozparticular. Unto the first figure be long. itij. modes whiche

whiche maie bee perceived by thefe. fity. woozbes.

Barbara. Du and id a doin ta di to incumo la la la Celarent. Com a con di como la como la di como la c

tes onelie and markes, whereby everie Propolicion is knowen, either to be universall, or particular affirmative, or negative, muste not be sozgotten, if wee wil make an argumente truelie in the first figure so; everie argumente that is made in this figure, is in one of these sower nodes, or elles it is no argument of the first figure. If the bouble repeate be the former parte in the first proposition, and the last rehearsed parte in the seconde proposition, it is in the first figure, not withstanding, except it be in mode also, it is no argumente. Therefore we must learne to place an argumente in mode also. And so, the better knowlege of this thyng, note that in those modes, there be sower bowels to be considered, and marked. That is to saie, A, E, I,&O. And the rather to helpe memorie, I have framed a rule sor these sowelles, in these two verses.

SA, doeth affirme: E, doeth denigh, which are bothe vnjuerfal: L, doeth affirme, O doeth denighe, whiche we particular call.

For where we see A in Barbara thrise, we mult consider that these A.A.A. in this one words, vectore but obs three butters sall propositions affirmative. E, vectoreth a proposition negative but vectors in Celarent we see this E, whereby we are taught that the argumente (if we make it in this mode) mult have two but versall negatives, and one universall affirmative, by reason of A, which is in the middel of Celarent. I, doeth signific a particular affirmative. O, doeth signific a particular negative, as in Ferio, the first must be a negative universall, the seconds an affirmative particular. Again the consonantes, as first exapitall leteters placed in the beginning of every mode, As B.C.D.F. & also the small consonaunte letters, which are included and be within the words in every mode bothe of the second and third sigure, as C.M.P.S. every one of these have their propre meanings. As B.U.M.P.S. every one of these have their propre meanings. As B.U.M.P.S. every one of these have their propre meanings. As B.U.M.P.S. every one of these have their propre meanings.

B.in anie mode, of the fecond and third figure, declareth that the argument of that mode, beyng not plain for bnberftandpng, pr not true in fenfe, oz perhappes, not apte to proue a prefent caufe. the fame maie be reduced to the mode Barbara, of the first figure, whiche hall make the Argumente appeare moze plain: C. the. meth the right pathe to Celarent:D,openeth the gate to Darig: F. maketh faire passage to Ferio:C, that is not in the beginning of any the modes, of the seconde and thirde figure, but placed with in the woozdes, declareth that the contradictorie of the conclusio, must be taken, (if pe wil reduce the argument to the first figure) inianguathereunto, and blynge as a thyng graunted one of the Depolicions, with the conclusion altryng the other proposicion. that remaineth, by contradiction alfo: and belie lettying one of the twoo propolicions in the others place.

P. theweth that the Proposition muste be altred, by conners fion of the Accidente, S, telleth that the proposicion must be chais

ged, by plain connection, and that the transfer of the land

ar at 1 what is a reduction. Care alto and a a traffic

what is a re= Duction.

Z Reduction is a right framping of an Argumente, and (as a man would faie) a newe probacton, by another mode & figure, of that thyng, whiche was proucd be fore, bothe, by the seconde and thirde figure: as thus. To make a thong otherwise, then it was before, to reduce it or to barng it to moze plain binderstanding, in the shape and forms of the firste figure-is called reduction.

The Division of archuction.

of a reductio,

The dinision Tax Reduction is of two forts. The one is a demonstration. whiche theweth the Argumente moze plainlie, that bes fore mas couched darkelie, the other is a reductio to that, whiche is impossible commonly so termed, because in any suche alteration, the contradictorie is bled in the other argumet, when anic suche reduction is made from the seconde oz thirde figure, to the first figure. And this rule is for ever true: that twoo contradictories can neuer be bothe true. The first called a bemone frative, 02 the wong reduction, is made by conversion of the p20. policions, and by displacing of the same, letting one in anothers

Moste true.

Demonstra= mue reductio.

Stede.

Reve, laupng onelie, the conclusion is alwaies one, & kepeth his place Mill. The other croked wate (talled of the Logicians, Re- Reduction to ductio ad impossible) is a reduction to that, whiche is impossible, impossible, when the contradictorie of the Bappolicions is bled, and brought to the firste figure. So that these twoo argumentes after the rebuction is made, can never be both true, confidering the contra-Dictorie. As for example, in the mode Baroco, the fecond figure

ro-

Ba- All true Chaillians, refule to gette gooddes bns applie.

> Some merchaimtes refuse not to gette gooddes bnaodlie:

Therefore some merchauntes are no true Chai-Stians.

Dere if mine adversarie shall saie, that the conclusion folos weth not well, and that though the other be true, yet the confequent is falle, I maie force him by reduction, to graunt it to bee true. And therefore taking the contradictorie of the conclusion, F placing thefame in the fecond 1020policion, altrying the fecond Depolicion, by contrabiction also, making it the conclusion : 3 Mal force him to graunte my first Argumente to be true. As for example, I will take the contradictorie of the conclusion, which is: Query marchaunt man is a true Christian, and like wife the contradictorie of the feconde propolicion, puttying the one in the others place, and thus I will reason. If my first Argumente be falle, then this Argument is true, because it is the contradiction of my first.

> Call true Chiffians refuse to gette gooddes brigodly. All merchauntes are true Chailtians.

Therefore all merchauntes refuse to gette goodes bus godlie.

Querie one feeth that this Argumente is falle, beeringe the contradiction of the other : Ergo the firfte reason is true. And this is the ble of Reduction by a contradictorie, biolentlie to force the graunte of oure fairing. For if this reason be falle, the other multe bee true, but this is falle : Grgo the other is true. Cikotaloner

That

That these thinges mate be more evident to make an Argumet, both in the figure and mode, and so to reduce thesame, and bying it to the argumentes of the first figure: I wil first gene examples so, everie mode of this first figure, that one maie plainetie see the whole matier as though it were in a glasse, remeding alwaics, that these modes serve so, this figure, whiche figure is known (as I saied before) when the double repeate is the sommer parte of the first Proposicion, and the laste rehearsed parte of the seconde Proposicion. And whereas I saied before that certaine argumentes were in no mode, although they were in the first first gure, and therefore not good, because they were not in one mode, because the first proposicion must be universall ever, or els it is not good. Powe therefore here solowe examples of the first sigure, and of the modes thereof.

The first Figure.

The first example is a perfeicte argumente, beyng bniverfall and also affirmative.

The first fi=

Bar- All honest thynges are to be embraced.

Sba- Al Christian laives made by a Christian Pagio gistrate are honest.

Therefore al Christian laives made by a Christian Therefore al Christian laives made by a Chris

Therefore al Christian laives made by a Christian Pagistrate are to be embraced.

CA Perfeicte argumente bninerfall negatiue,

Magi- Sla- All Anabaptistes are contemners of the Pagifirate.

rent. Therefore no Anabaptiste is a Christian.

Da- Whatsoever apprehendeth the favoure and grace of GDD, thesame onesse donesth

deth the Cri- Fateth on

DOD+

Faieth onelie apprehendeth the fauoure and grace of God.

i. Ergo faieth onelie dooeth iultifie.

Ertozcioner

CFc- Poertozcioner is godlie.

Extorcioner. Zri- Some riche man is an extorcioner.

The firste figure helpeth moste of all, in teaching or setting foorth thinges at large, which we would have knowe. All artes have their generall preceptes, and therefore the vse of theim is practised in this figure. The Philosopher sateth. Everie good thinges are made for some one ende. Scripture sheweth, that every man is bounde, to some one ende. Scripture sheweth, that every man is bounde, to some his neighbour as himselfe. Everie one of these general lessons, serve wel for this figure, and mate with ease be framed for prouse of our matter. Also if wee minde either to cosus, or consume any cause, it serveth very well. Peither can any cause be mecioned, but the same maie in this figure be sashioned, considering energ questio hath here an apte frame, bee it either valuersall, or particular, affirmative, or negative.

The seconde figure is, where the double repeate is the latte rehearled parte in bothe Proposicios, after this sorte following: there be sower modes, belonging to the same figure as it shall appeare, whiche all thei have these sower bowels in them. A, E, I, O, so that they make the proposicion to be universall, or particular, affirmative, or negative, as it was before. Pote that the coclusion is alwaies negative, so rather doe thei agree in the bouble repeate, called Medius terminus. And therefore the conclusion is negative, by contraposicion, whereof I spake before, when I entreacted of the conversion, or tourning of Proposicious.

The seconde figure.

SCx- Point manne before God hath an buquiete, The. 2, figure and doubtfull conscience.

Anquiete Sla-

All thei that truste to be instified by their work kes, have buquiete consciences.

Therefore none trultyng to his workes, is full before God.

3.1.

CAN

In Argument buiverfall negative, reduced to the first figure, making the seconde proposicion altred by plain conversion, to be the former and first proposicion, and the first proposicion to be the seconde: and the conclusion also to be altred by plaine conversion.

The Chailtian righteousnesse, is the pures nesse of the mynde.

Our enesse of the mynde.

To weare a tipete, a coule, a shaue crounce. is not the purenesse of the minde.

Otres. Therefore the outwarde attire is not the Chailtian righteousnesse.

Ta particular argumente reduced to the firste figure, altryng onelic the firste proposicion by plain conversion.

Conteined Sti- Some Englishe preachers contemne Phisologhie.

Ind. Ergo some Englishe preachers are not true divines.

Othis argument is reduced to Barbara, onelie taking the contrast dictorie of the second eproposicion, and the conclusion, and fettyng these twoo, the one in others place.

Co get good = Sro- Some Perchauntes refuse not to get goods bes bugodie.

eo. Therfoze some merchates are no chaistians.

In debatyng matters, which kand in controverke, we maie gette moche helpe by this kecond figure, for evermore, when we distente from other in opinion, this figure helpeth moche for lappying by of our argumente. As if one shoulde faie. All woorkes are allowed before God, that are doen of a good entent, I might aunswere thus, no hypocritical workes, no propictatorie Half syng, no meritorious prairing, although they be doen for a good entent, are yet to be allowed before God. And so I might replied frame mine argument in this figure, against the about rehears see sentence. The thirde figure is, where the double repeate is

Frampng of sed sentence. The thirde figure is, where the double repeate is the infigure. the somer parte, in bothe Proposicions. And there bee sire modes of the same figure. Pote also that the conclusion, must needed be vartis

be particulare in this figure, where the former parte in bothe Proposicions, is the double repeate, for like as we reason in the first figure from the general word, to the kind that is from the vinuersal, to the particulare, so in this figure we reason from the kinde (which is lesse) to the general word which is more universall, but so notwithstanding, that the conclusion be particular, and therefore this kinde of argument is very good. For the Species, or kynde, being ones putte, the general must nedes solowe.

The thirde figure.

(This argumente is reduced to Daru, the seconde proposicion being altred by connersion of the accident.

(Da-Enery commune weale is Gods ordinaunce. The thirde figure rap-Enery commune weale hath nede of lawes, figure weale.

(The thirde figure.

(The thirde figure.

(Da-Enery commune weale is Gods ordinaunce. The thirde figure and armoure.

(This argument is reduced so ferio, the seconde Proposicion being altred onesie by connersion of accident.

(Fe-Po vertue should be eschued.

(Imp-All vertue hath her woe with her.

(Ton. Therefore some sweethould not be eschued.

(This argument is reduced to Daru the seconde Proposicion nothing

This argument is reduced to Daru the feronde Proposicion nothing altred, but onely set in the first place and the first elet in the seconde place, beying altred by plain conversion, and the conclusion in like maner.

Mercic. Shi- Mercie onelie forgeueth finnes.
All mercie is purchased by faith:

Cmis. Therfoze by faith only fozgenenes is obteined.
This argument is reduced to Darif, the second \$3,000 policion altred, by plain conversion.

This argument following is reduced to Barbara, the conclusion first being altred by contradiction, and made the first proposition, the seconds standing as it dorth, and kepping the owne place still: the proposition at large, whiche was before the first, now altred and made the conclusion, by contradiction.

3.9.

Battaill

Bo- Some battaill is not to be eschued.

Battaill. Scar- Guerie battail is full of moche miserie.

do. Grgo some miserie is not to be eschued.

This argument folowing is reduced to Ferio, the feconde prosposition beeping altred onely by plain conversion,

Malicious manne.

Fe- Pomalicious manne is a Preacher.

Clon. Therefeze some Preacher is not of God.

The vse of the thirde figure.

This figure profiteth moche, in prougng particular things, and gathering of contectures, in causes that are doubtfull, when probabilitie onelie, and no allured knowledge, boulteth out the trueth of a matier. And because severall things come soness to our senses, we be soche gathering most commonlie, a by trial of particular causes, assure our selves of the trueth generally.

Thre figurs necessarie.

It is very necessarie, that there should be three sigures, as have shewed already. For in everie argumente, that hath the shape of a Syllogismus (for the induction and the example have it not, neither be their in mode t sigure) evermore we reason from the general, to the kynde vniversall, making the conclusion be niversall: or els we reason from the kinde, to the general, making the conclusion particular: or elses there is a repugnauncie of the terms at large, and the severall, when they doe not agree with the double repeate: or last of al we soigne many causes, t manie effectes together, whereof is made an argument, called Sorites or coacervatio, that is to sate, a heapyng together of thynges.

First figure

Tal hen we make an argumente, and procede from the general worde, to the kinde, it is in the first figure, and even by our reason we learne this, that if the greater be not, the less cannot be. As thus, if one be not a sturng creature, how can be be a ma, if he be a sturng creature, he must either be a ma, or a brute body.

Mhen we procede from the kynde, to the general, making the conclusion particulare, the argumente is in the thirde figure. And this is for ever true, that when the kynde is rehearled, the generall must nedes follows.

But when there is a repugnauncie in an argumente of the tscine

terme of large, the leucrall, so that thei agree not with a thirde woode, it is ever in the second figure. And this is plain to see, that soche an argument must neves be wel concluded, when we goe about to consuce any thyng, seyng that two kyndes whiche are repugnaunt, must neves be discussed, and so the conclusion to be made byon the same. As it is easie to see in the argumentes of the second figure. Therefore it is god reason, that bothe there should be three figures, and also that the argumente doeth well procede, beyng made in any of them.

Sometimes an argument is made, when wee couple manis causes together, and the verie effectes of thesame, as thus.

Duermoche gourmandise hindzeth digestiö in the stomache By eutil digestion in the stomache, cozrupt bloud is engendzed in the liver.

Then earl bloud is beed in the liver, earl humoes are speed throughout all the bodie.

Euill humours speed throughout the bodie, cause a distense perature in the bodie, and after that brying the droptie. Therefore overmoche governandise causeth droptie.

Bourmabile causeth diop= fie.

Defan unperfeict argumente, called Embymema.

Publication in an argumente wanting some An unperfect one parte, the which is, when one Proposicio is rehearargument.

Sed, and the conclusion straight brought in thermpon, as thus. That is not good, which bringeth a man to mischief. Therefore monic is not good. The Bible teacheth a manne his duetic towardes God, and his neighbour. Ergo it is necessarie to bee knowen, and read of everie bodie. Pleasure bringeth endelesse pein after it. Ergo pleasure is to be eschued. These argumentes be unperfeite arguments wanting one Proposicion evermore, the whiche if we adde, a perfeite argumentacion foloweth there upon, as thus.

Suthatsoever bringeth endelesse peine after it, that same is to be eschued.

Pleasure bringeth endelesse pein after it.

These unperfeice argumentes called Enthymemata, consist J.itj. partly

partly of likelihobes, and partly of infalliule reasones.

Likelmodes.

Likelihodes, are those, that often bitte the trueth, and pet are not alipaies fo, as thus.

Coche a young manne talketh often, and that alone alfo, with soche a young maide.

Cergo be is in love with her.

Infallible reasones

This maie be true, and this maie bee falfe, for although the contecture have some probabilitie with it , pet isit not for ever true. The other called infallible reasons, og rather necessarie ar. gumentes, mult by al reason bee evermoze true as thus

Soche a woman is brought in bedde.

Ergo, the bath had the companie of a man.

Another.

Ine Sume is rifen.

2 Ergo, it is daie.

Therefore in all comunicacion, good hebe ought to be take, that likelihodes of thynges, be not bled for necessarie reasons.

Df an argument, called Syllogifmus Expositorius.

In argumet mase by a noune propre



Diskyndofargument hath euermoze a Boune propie. to be as the bouble repeate in bothe Pappolicions: contravie to the maner of al other argumentes and it mais be referred to the thirde figure.

Paule doeth allege godlie fairinges of Thethniques.

Daule was a vzeacher.

Orgo, a preacher maie allege godlie fairnges of the Othniques.

For whatfoener is truelie gathered of particular thynges, thefame also is propre to the thynges generall, and whatforuct agreeth to the kynde, agreeth allo to the difference, or vrovetie. of thefated Poune propre.

In induction 19



A Induction, is a kynd of argumente, when we gather fufficientlie a nombre of propre names, and there bpon make the conclusion briverfall, as thus.

Abzaham was justified by his faithe.

Likewise Maac. Likewife Jacob.

Likemile

Likewife Bideoir, Likewife Dauid, And all the holie men befides without ercepcion. Orgo al that be intified before God, are inflified by their faithe.

T In other erample.

Dathan for disobedience against the fuperiour power, ended Rebelles Die his life weetchedly. Likemise Abiron. Likewife Chozan. Likewife Semel.

Beither it is there anie example to the contrarie.

Therefore all rebelles, and traitours to their Prince & kyng. shall die wzetchedly.

Another crample. Bembroth although he was a tolte Hunter, pet he lined like a imetche in greate milerie. Laban also lived weetchedly. Abharao was fore plaqued. Amalech, Madian, Abimalech.

Berode, with other were scourged grenoussie for their wice keonette, neither is there any example to the contrarie.

Therefore the ende of wicked men is wretched. This kinde of argument is called Inductio, because that fire, the ongodie loging biuers propre names, it enduceth at lengthe, and moueth the mynde to make a generall conclusion. Therefore necessarie it is, that in soche argumentes all the examples, whiche are induced be like, if anie be founde contrarie, the argumente is of no force, as thus.

Athanalius lived bumarieb. Ambzolius liued bumaried.

Balilius had no wife, and a greate many mo. Ergo all Bilhoppes heretofoze were bnmarfeb.

The argumente is not lawfull, foralmoche as diners have ried in the pri been marted in the Primative Churche, as Spirioion, Bermes, mative chur-Bilarius, Policrates, Tertullian, and diners other. Foxit was the. the maner of the primative Churche, that honelt maried menne, were chosen to be Bishoppes, than the charge of Thristes flock.

The ende of is wicked.

Spzetcheblie.

Thas

had wines.

Socrates induccion

Thapostles also (as Egnacius witnesseth) bad wives, aswell as The Apollis other men, and as I thynke bled theim, as other menne doe their mines, 02 els afked their leane, and confent to fozbeare theim.

Socrates bled a kynde of induction, by afkyng manie ques. Kions, the whiche all when they were graunted, he broughte thereupon his confirmacion, concerning the present controvers fie, whiche kynde of argument, hath his name of Socrates hims felf-called by the learned, Socrates Induction as if I might reas fon thus, lamentyng the miserie of mankynde, wherin so fewe are good, and so manie euill. Alas in what state be wee mortall men, sepng in all ages there bath none been almost good. I prap you howe many good folke were there, when all the world mas brouned: Surely not pall eight in all. Holn manie were founde good in the citie of the Sodomites, when the whole was burnte for abominable fume, with fire and brimftone: Pot ten, no not eighte, no not fire coulde be founde, as it appeareth plain in the. rbiti.and.rir. Chapiter of Benefis. Howe manie in the lande of promife, when fire hundred thousande fightyng men went oute of Egipte: Alas but twoo onelie. Howe manie did swarue from God everliupng, and bowed to an Joolle in the time of Welfas: Forfotheall the people, fauping Belian, and. by. 49. Howe mas nie tribes of the Israelites folowed God ? Twoo onelie, where as thother tenne clerelie for soke him. Howe manie did the Lozd coumpte to be his in the land of Spria: Pone at all, laurng Paham the officer, and the widowe of Sarepta. Howe mante fear rer Bod, when Tobias was perfecuted. Tobias onelie. Howe manie founde Chailt, when he was here himfelf boon pearthe? Wit.rij. that he chose as faithfull, and pet one was atraitour af terwarde. Therefoze thus maie I conclude, the godlie people in all ages are smal in numbre.

-Fewe godlie in all ages.

The ble.

the have the affured knowlege of those grounds, which nature hath graffed in bs. As where nature telleth bs, that the whole is greater then the partes, wee can not others wife knowe it, but by the wyng it to be true in this substaunce, that

and that fubitaunce, and fo in all other, whereupon we conclude, that this generall faiping is true. Aristotle faieth, this argument ferueth well to persinate the multitude, when we gather many like thinges, and at late, after foche beapping, conclude, that our argument is generally true. As 3 heard ones a boctour of Diuis 4 boctours nitie, whiche was not so greate in knowlege, as he was in title, induction in behoue of the a little befoze the banithement of the Faffe, earnelly befending Maffe. his cause, with craples of soche and soche worthipfull as dwelt there in the countrie. Doth not foche a man (a be deuoutly bear maffe. Doth not foche a knight, foche a lozde, foche a lady, foche a gentleman, full reuerentlie come to the bleded Balle: Then neighbours (a he) if all these doe so, and none but heretiques for lowe the contrary, why fould not you folowe the belte, and for fake the worfter waith that, the people hearing soche a patched reason, were wounderfully perswaded, to saie as he saied, and if necde had been , readie to have died (but not with hym, for he would none of that hymfelf, beyng come bome fence gaily wel) but alone, and together them felues, if soche extremitie had been offered. Again, this kinde of argumentacion profiteth moche, to bilate a matter at large, that thereby the truthe maie the rather be allowed, when it is founde true in every fingular thyng. TDe Exemplo.

Berample, is a maner of argumentacion, where one An argumes thyng is proued by an other, for the likenelle that is called an exfounde to bee in theim bothe, as thus. If Marcus At, ample. tilius Regulus, had rather lose his life, then not kepe tinus Regus

promise with his enemie, then could enery man beyng taken lus. prisoner, kepe promise with his enemie. If citees have been des stroied, for breaking of Medlocke, then adulterers must nedes be punished. If Alexander batuned a weake fouldiour, when he Alexander. was almoste frolen for colde, and did set hym in his owne chaire againste the fire: then Gould all Capitaines, and men of warre, be tender over their pooze warriours, and bale fouldiours.

Euermoze take heede, that in this kinde of argumente, the causes bee like of bothe fives, oz els the argumente proueth not. As thus.

O.

Marcus At=

Speter killed Ananias, taken with an open lye.
Therefore, spirituall ministers maie punishe open offendours, with temporall swords.

How Peter killed Ana= map. The cramples are not like. Peter did kill Ananias with the worde, and power of the holy gholte: therefore, preachers must not kille the bodie, but onely eccommunicate men, accomptying them bisworthie to be in the congregation. The swords is lawful for the temporall Pagilletate onely, and for none other.

The vie.

the willing hearer, and thall muche delit euen the deins tie eared also, that much medes heave alwases fine maters, and straunge examples to please his fantalic withall.

Csorites, an heapyng argumente.

Inheappng argument. Orites, vel coaceruatio, is a heapping together of causes, one byon an other. A kinde of argument when the laste rehearsed woozde, of the first proposicion, is repeated in the first part of the second proposicion, necessarily agreeing there but o, and so going still forth in like maner, till at the length the last rehersed worde be added but the first worde, or former part of the first proposicion. And it is a kind of argument moche bled, when we ascende upward from the lowest, to the highest. Dress when we goe from the causes to the next thinges doen. We hiche thinges doen, are the occasion of other thinges besides, as thus.

(A manis a liupng creature.

A liupng creature is a liuelte bodie.

Sa lively bodie is a substaunce.

ZErgo, a man is a substaunce.

Mhere the Lawe is, there is transgression.

Where there is transgression, there is feare.

Som here there is feare, there is remozfe of conscience.

In other.

Julificacion is not without faithe.

Faithe is not without a repentant harte.

ETherefoze, Justificacion is not without a repentant harte.

Po

Po argumentes bee made negative, by this kinde of argumentacion. As thus.

(The Bospell is not the Laive.

The Lawe teacheth bs the feare of God.

Therefoze, the Gospell doeth not.

CD2thus.

Schailte the soome, is not in persone God the father.

Soo the father is ever living.

(Therefore, Chailt is not ever living.

But thefe, and foche like, be as wife as this that foloweth.

Fishe is no flethe.

Therefore, fifte is none.

And the reason is: no argumentes bee made negatively, by this kinds of reasoning. Petther is the consequent good, when woodes that agree not necessarily, are inigned together.

Sood laives are thruges worthie to be praised.

Thynges worthie praile, are to be desired. Therefore, enill maners are to be desired.

This knittyng is not lawfull, for euill maners of theim felt ues, are not the occasion of good lawes, but the godlie mynde of good Pagistrates, is the verie chief cause. As the viseale, is not the cause of healyng, but rather the Philician and his Pedicens and mannes nature, whiche resisteth the poison of sickenesse, is the verie cause. Again, in every heapyng by of argumentes, after soche sort, learne and marke, how thei procede, and you shall existe see false packyng.

Chus merie felo wes reafon, when thei are at nale.

We that denkes well, stepes well. We that stepes well, synnes not.

He that fynnes not, thalbe faued.

man's

Aparke the procedying, and ye shall easelie audide the errour for although in seape wee synne not, yet by drynkying wee cause synne, and although we seape soundelic after, yet no one

k.y. man

man at one tyme, bothe drinketh and depeth, therefore, though in deping he offendeth not, yet in dainkyng he paffeth meafure, and therefore, the knittyng is nothing worthe.

In hornen argument.

Ilemna, otherwise complexio, vel cornutus Syllogis mus, called a horned argumente, is when the reason confifteth of repugnaunt members, fo that whatfoes uer you graunt, you fall into the snare, and take the foile. As if I thould aske, whether it were better to marie a faire moman, oza foule. If pou faica faire. Then aunfwere I, that is not good, for thei commonlie fate, the will bee common, and then I maie fate, pe are touched with the horned argumente, if that faiping be true. If you faie, it were good to marie a hard fa: uonred woman, then a aunswere, the will bee lothsome, and so pe fall into an inconvenience bothe wates. Potwithftandyng, if either of the partes maie be turned, into the adversaries necke again, oz bothe of them, it is a faultie argument. And you mais confute the same by invertion, that is to faie-tourning his taile cleane contrary, as thus. If I thall marie a faire woman, I thal have greate pleasure, and coumforte in her: if 3 marie a broune woman, the thall not be common to other, for fewe menne will læke after her. Therefoze, I hall have comfozt bothe wates.

Christes an= Aroken on the cheke.

Chaiff hymself, as Ihon witnesseth in the rbiti. Chapi. bled fwere, being thefame kinde of argument against the ministers, whiche stode by, and smote hym on the face, saigng: aunswerest thou the high Priefte fo: Jefus aunswered hym. If I have euill spoken, beare witnesse of the cuill: if 3 have well fpoke, why finitelt thou me?

TDe consequentijs.

Of brief ar= gumentes.



I profiteth not a little, after the rehearfall of foche argumentes, briefly to thewe the knittying of propolicions, and to beclare the maner of a Choat argus mente, betered by twoo Deopolicions, whiche are faied to Cande upon the antecedente, and the cons

fequent, as the Logicians ble to terme them.

Che first rule.

From

From the bufuerfall gathering to the particular, the argument goeth well, as thus.

Call officers doe their buetie.

Ergo, this officer doeth his duette. But not contrary.

(This officer doeth his duetie.

Tergo, all officers doe their duetle.

E be feconbe rule .

From that whiche by nature is in any theng, to that whiche happeneth cafually, 03 commeth by some mile euil, the reason is not good. As thus.

Chober vict is good.

A feuer caufeth fober Diet.

Cergo, a feuer is good.

An other argument bled by the Komilbe Bilbop.

Chynne doeth not beget man.

The woozke of lufte begetteth man.

STherefore lufte, otherwise called Concupiscentia, is

no fonne.

The fecond 1020policion is not true, fo; wicked concupifcece, Mature than came in by mannes folie, and hath moche defaced that, whiche rowe God, nature first ozbeined. Therefoze, nature it fell through God, gi. giueth enneth encrease, whiche is moche contrary to the wicked lufte of concupiscence.

Chethirdernie,

Thynges difagreyng, are not confidered bothe one waie, and with one respecte.

> The Gospell willeth be to make no difference of meates.

> The Philicians appointe be a diet, and forbidde be this and that.

Ergo, the Bospell, and the Philicians, teache thena ges contrarp.

Thefe doe not difagree, confidering their endes are divers. L.W. The

The scripture forbiodeth supersticion, in the observacion of das pes. The Philician hath respecte, to the state of mannes bodie.

The fowerth rule.

The argumente is good, when substaunces are lette-accoze bying to their proper differences. But when thei are fet the one against the other, according to their accidentes, whiche are as grepng to bothe, the argument is not good, as thus.

> Sat is lawfull for you, not to brinke wine. Ergo, to brinke wine is bolawfull.

To bereas this worde (lawfull) is common to bothe aswell to deinke as not to deinke. The argument, whiche the Sophille made to Diogenes, maie by this rule be confuted.

The fifte rule.

Guery thyng, the moze that other thynges are through it, thesame is alwaies the moze it felf. As thus.

> Talater is hottesthrough fire. Ergo, fire is more hotte.

Canother.

Some love to marie for goodbes.

Therefore, thei love gooddes belle of all.

where is hath place, and where not.

Some argumentes made, according to this rule, are now thyng true, and therefoze it is good, to give warning of theim.

At is well-faied, and trulie, this rule holdeth in causes, that are nert adioignyng, and the whiche wholie compaffea matter not in those causes, that are fetched farre of, and being but halfe causes, partly and by the wate, give onely the occasion. As thus.

Duide came to be a Poete, by his maifter. Therefore, his mailler is the greater Poete.

The argument is not good in those causes, that are but half raules, for Duive is not a Boete, onely because he learned pre= ceptes of his maister, but also because he had a greate aptnesse by nature, and a wonderfull witte, to doe better then an other.

Saincte Aus quitines fai= Churche.

Some holde falte bpon a laigng of Sainte Augulline, and eng boon the balloe wounders boon that terte. I would not beleve the Cols pell, pell, faieth Augustine, ercepte the Catholike Churche did pers finade me. And hereupon faic thei.

> (The Bospell is beleued for the Thurches fake. Ergo, the Churche is of moze auchozitie.

And here thei heape a nomber of mischines. Therefore (faie thei) the Churche mate make Lawes, and appointe tradicions, whatfocuer thei bee. But Jaunswere thus, the antecedente is falle. For, I chiefly beleue the Golpell, confidering God is the authour: and feying the wounders that he hath boen, I give crebite to it for his lake. I graunte, we door beleue the Bolpell, for mow fould the Churches lake, but yet principally, for that Bod is the chief I knowe the authour, that perswaved by to receive his worde, and after the Churche (as the feconde caufe) telleth be that the Gofpeltis the truthe of God. Therefoze, if thei will make this foche an argus Gospell afoze mente, as thei fæme to faie it is, then this that folomethis of as good force, for in all thyinges it is tike.

Churche.02 whiche were it had not the instructed me

SThis childe is a good boie, gramercie rodde. Ergo, the rodde is better then the boie.

The chiefelte cause of the boies goodnette, is God homfelf. whiche fendeth his grace buto him, the feconde caufe is, his god the in a friendes, whiche chaften hym forhis offence, and lattlie the roode, as an instrument, whereby the fcate is doen, helpeth for warde to bryng the boie to some goodnesse.

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sign of the retrieve defined by the contract of the contract o Company matters are placed to the profit, tuber on a viting and the

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that folius and houtinities a decimal of the court of the countries country, escapable of the countries of the coun

ent, beimnie Ebeng volliges, kan blie und dependeel, in wilde

table one are first stated, each though to see to

The State of the Control of the Cont

The Arte of Logike. 90f the seconde parte of Logike, called Inventio, that is to laie, the findyng out of an argument.

Etherto wee have treated of the fore mer parte of Logike, called in Latine Indicium, that is to faie, Judgement. or skill to declare the nature of every woozde feuerallie, to fet thefame woza des in a perfecte fentence, and to knit theim by in argument, fo that hereby we might with ease espie the righte frame in matters, how thei agree, bes

nuencion.

yng lapped by in order. Pow therefore, the other parte shall be let forthe, whiche is called Invencion, whereby wee mate finde argumentes, and reasons, meete to proue every matter, where byon queltion maje rife. This parte is the floze house of places, wherein argumentes refle, buto the whiche, if we conferre the matter, whiche we entende to proue, there will appere biuerfe fimilitude, argumentes to confirme the cause. Like as thei therefoze, that digge for golbe in grounde, dee fearche narrowlie the baines of the yearth, and by diligent markying the nature thereof, at leath finde out the Mine, whiche ones beyng founde, thei Araighte bring it to light, for the onely behous of manne. So he that will reason wisely, as well for the common profite of other, as for his owne prinate gaine, multe be a verie diligent labourer, and cons lideryng matters are putte to the proofe, wherein often relieth doubte his parte muste bee evermoze to marke the nature of his cause, and to sæke confirmacion thereof in every parte. Frite, by the difinicion, the cause, the effecte and proper office. Againe, to fæ what is contrary, what is like, and what thynges be incidet thereunto, the whiche all whe he hath doen, he Mall fe at length that some one argumente aboue all other, serueth beste to cons firme his cause, the whiche when with travaile, he hath founds out, he maie barng to light, and ble according to his will.

val bat

I what a division is.

Blace is, the reftying comer of an argumente, oz els a # place. marke, whiche giveth warning to our memorie, inhat me maie weake probably either in the one part oz thother, bpo all causes that fall in question. Those that be god Harefinders, will some finde the Hare by her forme. a unnitude Foz, when thei fee the grounde beaten flatte rounde about, and huntrig. faire to the fight: thei have a narrowe gelfe by all likelihoo, that the Hare was there a little before. Likewife the huntefman, in hunting the fore, will fonc efpte when he fæth a hole, whether it be a fore bozough, og not. So he that will take profite in this part of Logike, mult beelike a hunter, and learne by labour, to knowe the bozowes. Foz, thefe places bee nothing els, but cos uertes or bozoughes, wherein if any one fearche diligentlie, he maie finde game at pleasure. And although perhaps one place faile him pet shall be finde a doulen other places, to accomplishe his purpole. Therefore, if any one will doe good in this kinde, be mult go from place to place, and by fearthing enery bozough he shall have his purpose vindoubtedly, in molte parte of them, if not in all. We fee that every Deopolicion, doeth ether affirme a Inallarque thing to be true, ogels benieth that it is true. Therefore, when menteseither any thing is constantly saied, it nedethsom what evermoze to co weathrme oz firme it. As for example. The Sacramentes are necellite in the Churche of God. I maie proue this larging true, by realonging from that place. whiche is called thende of every thing, as thus.

(To give testimonie of our faithe, and to nousell our Argumente felfin the practife thereof, is berte necessarie. The Sacramentes grue tellimonie of our faithe. ..

bpon respecte of the ende.

Ergo, the Sacramentes are verie necestarie. Then any Depolition boeth bente, it is neverull to hauea tes necessarie third woode, whiche maie agree with one part of the Pzopolicis on. As if one hould thus faie. Man is not inflifed by his wooz, kes. The place of repugnant woodes, that doeth altogether dif-Agree, grueth fulle matter. And therefore 3 mate faie: Panne is not fullified by his fuonakes, because he is tultified by his faithe onely. For ifmercie come by grace, and that freelie, then wood

Morning

Bacrameno

Fol.37.

atm mod ?

kes can not faue bs. Paule proueth the first, therefore the fecond is for ever true.

Che duilion of the places, whiche are priiti,in nomber.

ting the offer radial and a section of the control	Sparticularlie in the ve- tre substaunce, #9	The definition. The generall worde The kinds. The propertie. The whole. The partes. The poked woords.
Splaces, called Loci in termi, and thei are.	Ind partie incidente to the substaunce. As	Swordes adicigned. The maner of doing Ehe thing coteined.
enii de altrantilee:		bome are Ene cause. The ende. The ende.
Some ar outward places, called Extending, that is not in the fubstaunce, or na=	Zaffinitie, called co- 30 Zgnata, of the whiche 30	boine are holowhis The effect the spring appointed for some cans. As
Sture of the thying, Shit without it, and these are,	Either applied to the thyng, not beyng the cause thereof, but onely giving a name therunsto, called Applicia, Is	The place. The tyme. Thinges annexed. Schinges chauncing Scieces of the lage.
ringi es par d'arig.	SDz ets thei be acciden= tes, wherest there be. 5.	The name of a thing Thynges compared Thynges tike,
	SO2 els therare repus gnaunces, Is COf the definition.	Discordantes. Thinges differing. The definicion. The generall words.
	en placer, whiche are in \ \ 2 nature of the thrug. \ \ \ \	The propertie. The whole. The partes. The poked wordes.
ture of the th	s a perfecte fentence, wing it felf, is fet forthe, from this place - hothe	and erponned. Pon

Thebefinicio

District the

Definition is a perfecte sentence, whereby the verie nature of the thing it self, is set forthe, and expouned. For maic reason from this place, bothe affirmativelie, and uegatively, as thus; Fortitude is a vertue, that fighteth in the querell

querell of right, I maie reason thus from the befinicion, to the from the bethoug defined, if I will proue fortitude praise worthie.

Defined.

Da-Watfoeuer is bertue, fixbtong in the querell of right, thefame is praife worthie.

ri- Fortitude is bertue, fighting in Squerel of right Terefoze, foztitude is praife worthie.

If I will define a good thying, and proue that money is not good, I maie reason thus.

Ce- Po foche thyng is good, as is defired for refe pede of any other ende.

) fa- Al money is befired, for refred of another ende

(re. Therefore, no money is good.

Che generatirute.

To whom the definicion doeth agree, to the fame also doeth the thing defined belonge. And contrarie wife, bothe affirma. tuelle and negativelie.

1 The maner of reasonprig.

If Socrates be a liurng creature, endued with reason, then is he a man, if he be a man, he is a liupng creature endued with reason. If he be not a luying creature. c. Then he is not a man If he be not a man, then is he no linging creature, endued with reafon.

To he ble.

The nature of every thyng, is knowen by the befinicion. and therefore, this place about all other, is mote necessarie. af wir the generall worde.

The generall worde, is spoken of many, that differ either in The generall kinde, oz els differ in nomber, when the queltion tsafked, what worde. it is, we mate reason negatively, from this place thus.

Ce- Pobertue mate be called waltfulnelle.

21a- Liberalitie is a bertue.

frent. Therefoze, liberalitie maie not be called waft. fuineffe.

I The generall rule.

Whe generall woode be taken awaie, the kinde tarieth not. If the generall worde doe remain, it hall not Araight followe, L.tt. that

that the kinde thall enfue. Foz, it is no good argument, if I fee a tree a good wate from me, to fate thus: it is a tree, therefore, it is an apple træ. But I mate fate thus well negatively, it is no træ; therefore, it is neither aple tree, nor yet any other tree.

Chemaner of realonging.

f enery creature by nature lone it felf, then man doorth toue hymicif. If enery vertue be praise worthie, then in the administracion of Justice, to give enery manne his olime, it is praise wrothie.

the generall worde declareth the largenes of any thing, so that where the generall taketh no place, the other that be inferior can not be. As if there be no living creature, in some one house, then there must needes be no maner of man, in the same house.

Of the kinde.

to bee any one thyng, that is lefte generall then an of there, and by this thift, even proper Pounes or names of thynges, thall ferue for the kinde, and goe in steede thereof. Therefore, as we reason from the kinde to the generall, so mate we reason from Pounes proper, to their kindes, From the kinde to the generall, an argumente is made onely affirmative, as thus: If indice bee to be desired, then bertue is to bee desired. Soche a man is a saunderer: ergo, he is a naughtic man.

To whom the kinde doeth agree, to thesame also, the genes rall doeth agree.

The maner of reasoning.
If sobjective be paaise worthie, then vertue is praise worthie.
If dronkennesse be dealishe, then surfecting is dealishe.

The necessa= tinesse of this place,

The kinde is generall to enery proper name, and therfore, in describing the nature of enery proper proper, we have moche nede of this place, to know what what kind energy severall thing is comprehended. Againe, what some is desirated, that same is the kinde of some one thing, so that hereby we learne

fearne, how farre this woode ftretcheth, being ozbeined to lette forthe, the nature of every proper name.

Of the Difference and propertie.

Kom the propertie, and diffrence, argumentes are beris The diffrece ned, bothe affirmative and negative. We can reason and propertie a matter artificiallie, therefore, he is a good Logicien. Efone could not otter his minde at large, but did Cammer, and state moche in his speache, therefore, he was an Drator. By the propertie pe maie reason thus : Soche a man feareth God, putteth his whole truft in Bod, and loneth his neighboz as himfelf. Crao, he is a right chaillian. And likewife ye maie reason by cos nersion. Soche a one is a chailtian. Orgo, he feareth God. tc. The generali rule.

Hen the propertie, or difference is graunted, then the kinde Graight foloweth, take awaie thesame, and there I remaineth no kinde at all.

The maner of reasoning.

Un holoeuer is endued with reason, the same is a man.

TEhe ble. De diffrece and the propertie, declare natures workpur Declarers of in all thinges living, therfoze, thei help well to thewe hang. what every thing is, by his proper gift. We speake bes fore of a Wethode, or directe order to be bled in all our doing and wethode. herein we maie well se the vse therof. Fozhetherto we handled those places, whiche doe nothing els but copzehende the nature of a perfecte definicion. Pow, whereas the place foloweth of the whole, and his partes, it is nothing els, but the right maner of a perfecte division. The places that followe after, declare the caus fes, the effectes, what be incidente, what be difagreying from the matter, spewing example, and tellimonies of the aunciente.

C Dfthe whole, and the partes.

He whole is that same, whiche consideth of his partes The whole and is divided twoo maner of waies. Firste, there is and the parts the whole in substaunce, which standeth of soche par The whole . tes, that if one bee taken awaie, the whole decateth taken, traight, neither can it afterwarde keepe his name, as it did bes

Take awate the bodie, who compteth the soule to be that man, whiche before had his body toigned therunts. The saie the soule liueth, when the bodie is dedde, but no manne saieth the soule is the berie man, even as we called hym before, when he was co.

pace of bothe.

Again, there is the whole absolute with his partes, whiche serveth to make the whole perfect, addyng soche thynges that although thei be alvaie, yet the whole not with kandyng remaineth, and hath his name kill, as when a man is made of bodie, and soule (whiche are the partes of his substaunce, and can not be awaie) yet hath he other partes, whiche although thei bee as waie, the whole not with kandyng keepeth his name kill. As if a man lose his hand, his arme, or one of his feete, yet he is called a manne, and these becalled Partes integrales, that is to saie, the partes, whiche smille the whole, and make it perfect, after that it hath those partes, whiche make the substaunce.

If the whole be, the partes of the substannce must neves be. As if a man be a live, the bodie and soule, bothe are a live.

1 The maner of reasoning.

f Philosophie bee good, then it is good, to knowe the nature of thyuges, the waie of ordering maines life, and the skill how to reason probablic, sor Philosophic it self is divided into these three partes.

(Le ne vie,

that if we can not obtein our purpose, to have the whole graunted, to eramine it by the partes, and some our admersarie, to assent to some member.

Partes intes graies.

Dartes like.

The integrale partes, whiche make perfecte the whole, and cause the bignesse therof, are divided into partes like of not like

partes like, are those, which are alwaies like, and divided evermore into like. As the flethe, boanes, sinowes, fire, water, golde, Iron, wine, wood, stone. Every parte of all tycle, is called led as the whole, as a piece of flethe, is called siethe, a piece of wood, is called wood, a droppe of water, is called water as well

affpell as a gallon of water, is called water. Thei bee called in Latine Similares partes , because thei are named like onto the mode, for a peece of thethe is aswell called flethe, and as mothe bath it the name of fleshe, as a whole Drc hath. The partes, whiche have not like names to the whole, are partly principall, and partly not principall. The principall partes are thei, which in no inife maie bee awaic, without loffe of the whole it felf: as the partes of mannes bodie, whiche containe life, can not bee as wate, without loffe of the man. As the hed, the bealie, the harte, and the entrailes. wet notivithstandyng, the partes of these can not be called like to the whole, foz, no man faieth that a piece of the harte, is the harte, or a piece of the hedde, is the hedde, and fo in the other. Those whiche are not principall partes, maie bee ainaie: and the whole not with standyng remain still as the haus des, the fate, the legges, and the armes.



Hen the chief partes are taken awate, the whole neves decaieth: the chief partes beying brought altogether, the whole mult neves followe.

> CEbe maner of reasoning, bothe nega= timein, and also affirmatinelie.

Wehe generali rule.

Dehe a manhathlearned Pozall Philosophie, Par turall, and Logike, therefoze he is a Philosopher. Some prieftes can neither wate well, fpeake well a noz pet recite auchours, accordinglie. Therfore, thei are no Grammarians. This man is no Rhetoricien, bicause he can not place his thinges in good order. Foz, whereas five thinges ges bee required in an Datour, firfte to invente, after to place required in thynges invented, thirdlie, to fette foothe the matter in good woodes, fowerthlie, to remember all thefe, and lafte of all, to btter the same distinctlie, and with a cleare boyce: If one lacke any of thele fine, he sannot bee called an Datour. Therefoze, I maie faie: Soche a one bath an cuill memorie: Ergo, he is no Datour. De soche a one hath no btteraunce : Ergo, he maie not bee called an Deatour. In the negative parte, it is enough to take one parte awaie, for the visallowing of any thinge. But

But it I will affirme any thyng by the partes, I must take all the partes, and not one, or two partes. For, he is not an Drastor, that can invent onely, or place thynges in good order onely, except he can pode the whole, as it is required. Again, he is no good Drator, that can teache onelie, or delite, but he is absolute, that can bothe teache, delite, and also perswade.

A generality particion of an Ozatoz.

The maner of reafonyng.

the knittyng of wordes together, nor frame theim in order, according to the arte, nor audide any suitles ties; Ergo, he is no Logicien.

Cheble.

The partes lette forthe the whole, and are a greate beautifigng of the same: beying severallic handeled, and in their natures sette forthe at large.

Of woordes poked together,

woordes

Dked woosdes, whiche becong derined of one, are chaunged in speaking. As of Sapiens, fapientia, sapienter. A wile man, wisedome, wisely. Here we se that of a wife manne, is berined wifedome. I maie reason from this place, bothe affirmativelie, and negativelie. If one be not wife, he hath no wifedome, if one be wife, he hath wifedom. If one doe circumfredtie, he is called a circumfred man If it be no milerie to bye, then ceath is not milerable. Soche a one is a Philosopher, therefoze he hath Audied Philosophie: Argumens res deriued from hens, have great force, if the onely poked word des be forgned together . without addiction of an other, ozels thei are not frong. As thus. Preachers be enull liners: Ergo, Wreas thyng is euill. This argument is not good, because of the addicion. foz, Deachers and preaching, are onely the poked woors Des, and therefore, thus I fould faie. There are preachers: Ers go, there is 102eachping. The generall rule.

other alfo is added, or put awaie.

The

The maner of realonying, bothe affirmatinely, and negatively,

Soche a one is a Prefflie Minifer. Ergo he is a prieft. Soch a man bath ferued the kyng nobly. Ergo is a noble man. The Decacher handled his matter learnedly. Grao the Breacher bath learning. Dowe call pe him wittie that hath in witte at all? is there no honettie in foche a man? I meruall then, why thei call successfully elegange, but by fame other was astanod mid

les and interned in Thebles went grigination gright soft

The maie learne by this place, to knowe what thinges are, beying confidered in other. For if I would knowe, whether it be good, oz no, to be a man of honout, and to have rule in the coins mune weale: I maie learne by thein that Doe tile, what it is to bee a ruler, or a man of honour, and howe baungerous a callping they have, that are placed in high ellate. If I would know what mischome is, belt it were for me to marke their doopinges . that and fame, to all campotole, algain,

olla su and of De Soordes abloigned to the lublannee adt at Campioi and pet not of the fubfigunce. and cool if . and as

Dozdes adioigned, are called those accidentes, whereby A the fingular wood, or propre name, hath another name, woordes and then of the bery substaunce, asionto Cato (whiche of his fubitaunce is a man) wiscome doeth happen, inherby he is cale led wife. Unto Cicero alfo (whiche bo his fubliaunce is a man) there happeneth cloquece, wherby he is called eloquent. So that be hath another name, then his substaunce greueth, whiche is to be eloquent, and this is the wood adjoigned. All quantities, quas lities, and those that are comprehended, in the predicamet of relacion, are referred to this place, when they are considered to bee Mertue Diver comprehended in a substaunce. Mertuc referred to the minde, ap condered. which conteineth it, is a worde adioigned: compared with vice, diversly plants in the conteineth it, is a worde adioigned: compared with vice, diversly plants in the conteined it. it is a contrarie: referred to inflice, it is a general word. Wa ordes words adiois adioigned are perceived, either by the fenfes (as those, which are gned, perceis subject to the senses)ozels by understanding. As swiftnesse may ued either by sense ozels by be colidered to be in a man, although we fee him lie a long. And understäding fo we fate, foche a lacquierunneth well, although wee dove not the presently se him runne, but we remebre that he hath runne,

99.1.

saipng

I he site of Logike.

fairing noin, as we have feen befoze in dede. Again, some word des adioigned, are by nature in the thring, whiche contein them, as heate is naturally in fire. And because wee see that the same heate, although it never go awais, pet at all times, it is not of like strength: But at sometime lesse hotte, then at another we indge the same heate to bee an accident. Some woodes adioigned, are not naturally cleaurng, but by some other wais, are soigned to the thring conteining them as heate in water set by on the fire.

The general rule.

If one of the mordes adioigned, bee in the subject, or thrug conteining, thother also is like to be there, whiche followeth by pon the first. As thus. Cato is a man worthis praise, because he is ware, sobre, full of experience. Praise followeth bertue, as the shadowe doeth the bodie. Therefore, who sower hath modelie, and great knowlede of thruges, the same man of necessitie wind neth praise, and same, that cannot die. Again, if the wordes addicted be, the subject that conteineth them, must never be also, as thus. If God be all goodnesse, then there is a God.

distadal astran & The maner of realoning.

Chailt came into this woulde, beying gentle and milde. Ergo Chailt came not to destroic the lost Shepe, but to fave the School less be godlie, berteous, and occupied in learning. Ergo it is a gracious deede, to helpe forhe of them as have nede.

Couthe the nature of men, and sudging them by their woozkes.

The maner of booping op fuffryng, called Adm.

The maner of boong or killerping.

De maner of doing, o; suffring is, when we are supposed to be occupied, o; affected any maner of wate, either in do yng, o; in suffryng. There be as many maner of doynges, as there be adiacentes o; wordes adiogned. And of these adiacetes, seare, so down, travaill, rest, heate, cold, are derived these; to feare, to be sozy, to travaill, to rest, to be hot, to be cold. And generally all those wordes, that are referred but the si, predicames tes, called the maner of doing, the suffring, are copassed within this place, if the same wordes be considered as accidentes, subject and

cleane to the substance, and mate bothe be present, and also bee awaie without loss of the substance. For if thynges doen bee weighed, according to their propre maner of boyng, they are referred to the two places aboue, called the difference and the propretie. For where as we saie. Soche a one speaketh: ergo he is a man (for nothing els can speake naturally, but man onelie (alsthough in this case (to speake) be a maner of dooping, yet it is not referred to this, but rather to the propretie, because it belongeth to man alone, and alwaies to man.

The generali rule.

If the maner of doping, or fuffryng be, the thyng conteining is also, and the wordes adioigned also (wherof doping a suffryng, have their offpryng) folowe byon thesame.

O The maner of realoupn ; from this blace.

If one breathe, the same man hath life in him. If Julius Cersar came into Englande, then there was soche a man called Inclus Cesar. If Kichard the thirde placed the tyraunt here in Englande, then there was soche a man in Englande.

This place moch helpeth, either for praise, or dispraise. Some officers bribe the poore, robbe their mailter, t waste their owner ergo soche are worthie death.

Cofthethyng conteynyng.

he subsected, of the thying contemping, is a substaunce the thing being the storehouse of accidents, and the very proppe contemping, to holde by dedes doen: for neither wisedome, strength health, nor policie, can be at all, excepte they bee contemping teined within some one bodie.

The generall rule.

Take awaie the thying conteining, and there remaineth new ther adiacent, no; yet deede doen.

There is fier, ergo it is hotte. Christe was a very man, ergo Christ died, and suffred the panges, at his departing.

Thy does thou sate, that I own the a Crown, who I know was never yet worth a Grote: Pelanchthon liveth and readeth.

Out. Therefore

Therefore there is a greate learning to be had, where he is. The ble.

By naming of a worthie persone, his praise is sufficiently let forthe, euen when his name is ones ottered. For what learned man, hearing the name of Cicero, doeth not remembre thereby, the full practile & the absolute skil of all eloquence. These places therefore helpe as well, for the amplifiping of matters, either in praife, or in dispraise, as they doe for the stedfaste prouping of any cause.

Of outwarde places beyng not in the fubitaunce, but onely tous chong the fubstaunce and without the nature of it.

The causes of thynges.

1.06.4.2

We first are called, the causes of thynges, and the thyngs compagof causes, whiche onely are ioigned to the thing necessarie, whereas the other places folowynge, are not coupled necestarilie, but are onely joigned together, by certains aliaunce to the prefent matter.

The builion of caules. Some causes, are called the very causes of thonges, even by their own nature: Other caufes are happenging caufes, & which maie perhappes bying forth theffed: laftly there be causes with. out the whiche, thinges cannot be boen, and yet are they not any cause to force the effecte.

to he berr canfeofthigs M. Straits to

and animal

The very cause of thringes, is soche a one, as if it bee practifed in bery deede, and fet forthe with other naturall causes, thef fede mult neves folower and again if it be not put in practile, als though the other be put, pet theffecte thall not folowe. As for erample, although one have clothe, pet can be not have the vie of it, ercept the Tailer cut it oute. And although the Willer grind, get we are like to dine without bread, excepte the Baker, doe his parte also in the batche.

Te he happe= upng caule.

The caufe

Dock

Swithout the

The happening caute, is foche a one as although it be put in practife in perp deede, pet it shall not streight wate to be, that the effecte mult nedes folowe. As an ague maie be the happenpage caufe, that some one man kepeth good diete, and yet not any for cong cause: to; then all licke folke might bee coumpted fo; sobre Swhiche, thin- men. The raufe without the inhich thynges cannot be boen, as ges cannot be thus. The furgean cannot beale a wounde except the dead field pecus Tarrad 70

be cut out. The waifairer thall not (oz bery hardly) come to his fourneies ende, ercept he haue some monie in his purse. In time of warre, it is entil tranaillyng, without a passeport: and this is called in Latine, caufa fine qua non, that is to fate, & caufe with oute the whiche wee cannot, and pet it is not the cause of oure fourneyngations animal

The befinicion of the bery caufe,

A cause in very dede, is a meane, by whose force, some thing booth folome.

There be fower loche caules.

The efficient caule.

The ende!

The matter.

The shave.

He efficient cause, is the working cause, by whose mear nes, thynges are brought to paffe.

Df those that are working causes, some by nature bryng thynges to palle, some by aduitement, and by a fore pur, cause. poled choile. Thonges worke by nature (and that necestarilie) Efficierwozwhich lacke knowlege to chole this, or that, and have no indges kyng caules, ment, to discerne thynges. As the Sunne, the fire, herbes, pres two wates cious stones. The Sunne, even by nature, geneth lighte to the daie, and cannot other wife doe: the fire burneth naturally. Her, bes kepe their bertue of necessitie. The Adamant dealbeth iron. Adamant. euen by nature. And so the bloudstone, stoppeth bloudde. Some of these causes, worke by the force & violence of nature, some by an outward power, beyng freigned thereunto. Thei worke by Causes wor the force and violence of nature, whose beginninge, is within king by the themselves: being aided by none other outwarde thing. As fire force of natur burneth, even by the naturall force of heate, whiche is the fub: Caufes woz= staunce thereof. Thei worke by an outwarde power, whiche are bing bi an out Areigned to worke by another meane. As water let byon the fire ward power, wareth hotte, and pet is it not hotte by her owne nature, but is made botte by the nature, and might of fire, of whom the mater taketh heate. In like maner boulettes of lead, thot out of a gun, an arrowe oute of a bowe, a ftone out of a flyng, all thefe flie not . Mallind M.iv. into

into the aire, by their own power of might, but by force and big

The generall rule.

From the natural working cause, the effect must never sortone, as thus. If the Sunne chine, the daie must never be, which is the effect, or workemanship of the Sunne. Soche a man bath eaten hemlocke: ergo he is poisoned, t in daunger of death. Fire is in the Chimnie, or in the toppe of the house, therefore it must needes burne. Take awaie the cause, and theffect cannot be at al for if there be no sire, there can be no same, nor burning neither.

The seconde working cause is, when thinges are doorn by aduisement, and by choise, not by any necessitie at all, for things maie as well not be doorn, as be doon. As if there be a Shomaker, there mate be Shoen made, and contrarie, if there be no Shomas

her, there can be no Shoen at all.

Ce be generall rule.

Taken the voluntarie cause is put, the workemanshippe, or the thing voen, mate solowe. As if there be a Carpenter, a house mate be made. If one read good auchours, thearken to the read dying of learned men, he mate come to good learning.

The maner of reasoning.

Soche a one hath dzonke poilone, ergo hee will die Moztlie. That hath recociled mankende to his father, by luffryng death bpon the Croffe: Ergo soch as beleue in this sauing health, that live fozever.

CInother dinifion of caufes efficient.

Commann = byng caules.
Obediente caules.

Some efficient causes are commanding causes. As the kyng is the commandyng cause to his subjecte, to doe this or that. The master of workes, is the commandyng cause, to all the labourers. The other efficient causes, are obedient causes, when the servannt worketh at his masters commandement.

Can other Diufion of caufes efficient,

De soche efficient causes as doe obeie, some doe their worke, as the Mason worketh byon the Cone, the Carpenter byon wood. Other efficient causes that are obedient, are but incrumentes of dozing, as Batchettes, Hammers, Pikeares, with other. In battaill,

battaill, the Capitain is the efficient comaunder: the fouldieur, the efficient obeier: gunnes, dartes, bolves, and billes, thinfirm mentes of dovng. Good hede ought to be had, that in all causes Examples we make a difference, not confounding one with another, that of caules. the nigh causes, and the ferther causes, bee not taken all for one. A cause ferre fetched is this. Soche a one fell out with his neighbour: ergo be killed him. Falling out bringeth chidyng, chidyng bringeth hatred, hatred causeth figting, fighting geue h blowes, blomes fone dispatche fone dispatchong is readie death. Theres fore, I might more probablic and nigher to the purpofe reason thus. Soche a one gaue his neighbour a deadlie wounde : ergo be hath killed him. And thus the argument is made from the niabelt cause.

TIn other binifion.

Some causes are principali causes, as theholie ghoffe wor Causes bekyng all godie mocions, and ftirryng our nature, enermoze to png the melithe best. Dther causes, are thinclinacions in man, that are either macion in ma. good of euill. Thirdly, there are helping causes, which are meas causes. nes the rather, to further be in all bertue. As learning, practis lyng of bonest behaulour, acquaintyng oure nature euermoze with the belt. The principall cause, that Joseph fozbare, to com: Joseph, vanie with another mannes wife: was the holie ghoft, that ftir: The holie red his mynde with the feare of God. The feconde caufe, was his ghoft is prina owne mynde, that remembred the worde of God, the punishes ment due for sinne. The thirde cause was, that he accustomed himself, ever to live buzightly and not onely to avoide sinne, but also to avoide the occasion of sinne. There be other divisions, but I leave to rehearle them. for feare I shoulde be over long. L'Epe ende, called Finis.

Bende is, for whose cause any thing is doen, and is two The ende. Wates confidzed. Foz there is an absolute ende, wherun The inde to all other are referred, beying called the perfection and abfolice. thief propertie in any thing : as the chifelt ende in any man, is to The chifelte be perfectly endued with reason, to attain everlasting felicitie. cabe in man, The chifelte propertie in a horse, is to be of a verie good courage and to want no flomacke: the chifelt perfeccio in fire, is to be berp hotte, Till old

hot, and very drie. There is another ende, called a helpping end. whiche ferueth to an higher ende, and is onely orderned for this purpole, that wee might atteine therby, the perfeit end of al. As meate, brinke, apparaill, sother necessary thinges, are helpend ends for man, to attein the chiefelt end. For without thefe ends man could not live. To live honeftly in this life, to be bozight in dealing with al persons, is an helping end) as the Philosophers take it) a tellimonie to the worde of our faith (as the Christians take it) for man to line, world without ende. To marie a wife. is a helpping ende, for man to audide fornicacion. The porce man laboureth, and inherefore: To get his liupng. Wilherefore get teth he his living. That he may the better be hable to ferned od. The fouldiour fighteth at his Princes comaundement, chieffig because God comaundeth him, nert after foz loue of the kyng & his countrie, thirdly and last of all, that he might live the rather, in quiet at home with his wife, t children. So that of one, and the fame thing, there maie be many endes beyng ozdzely confidered. The generall rule, 1910 11 11 11 11 11 10 10 10

At he maner 2 Sweard, ac

entities to the

CONTRACT.

Wilhole ende is good, ozewill, thefame thong is good, ozewil. ofreafonyng. A flucard is good, because it is good for a man, to defende hims felf. Path in Chailt Telu is good, foz by fatthe we are faued. To bndo my neighbour, with lendyng for gaine, is most bngoblie: therefore to be an blurer, is molte bigodie. To belire an other mannes wife, is bigodlie, because adulterie, is bigodlie. 15af tail is god, because it bringeth peace. For all men shoulde fight, for this ende, that we might live in quiete, with our neighbours. If thou wilte be estemed for a godlie persone, accopany the selfe with folke of honest fame, thou thatt be wel reported, especially of the honelt. It is god to learne, because learning it self, encreas feth god knowlege, which is the ende of our ftudie.

The matter or substannce Guerp fozme iseither natu ciall.

Df the matter or fubltaunce called Mareria. He substaunce called materia, is readie to be framed of the workeman, as him liketh, by the whiche substaunce either thynges naturall, oz els thynges artificiall are made. As rat of artifi= first a man, whiche is a naturall thong, is made of body, & foult. An Image, which is an artificiall thong, is made by the handle morke

iporke of man, and is graven out of a ftone, or molten in golde, or in braffe. From this place are made argumentes, that bothe Do affirme, and also beny. As thus, if a man have clothe, he maic have a garment made, if it like him. But if a man have no cloth at all, no, yet any foche like ftuffe, that ferueth for apparel, how că he haue a coune, oz a coate? Af the Baker lack meale, holv că be make bread: The matters confidered twoo wates. First, it is a substaunce that tarieth still, as when a boule is made of stone, wood, and plailter, oz an Image of gold, braffe, oz filuer: here the Substaunce tarieth Will, although the forme be altered. Like wife inhen a house is taken doune the Cone and timber remain Cill. and keve their fubitaunce, and ferue as thei did before, either for erecció of thefame house again, oz els otherwise, as it shal please hom that is the owner. Againe, the substaunce is that, whiche channgeth into an other nature, and can not be thefame that it mas before: as of meale and water. Wakers make their bread: now thei can not resolue thesame bread againe, into meale and water, whiche was the former substaunce.

CEhe generall rule.

Hen the substaunce is at hande, the workemanship mate folowe, a theffect mate appere: but when the substaunce is taken awaie, there can be nothing made at all. As if a man lacke sluer, how can he make an Image of sluer. There is no stone, woode, nor plaister: ergo, there is no house. But if I reason thus by the substaunce, that chaungeth into an other nature, and can not be the same, that it was before: I reason then as misse, as thus. There is no meale or slower, ergo, there is no bread: but I should saie rather, there was no meale nor slower, ergo there is no bread.

Che maner of reasonyng,

Shoe: The Printer hath no leather, how can be then make a shoe: The Printer hath no Paper at all, ergo he can not let his men on worke, to Print any thyng.

The shape, called forms.

Managhall

thing that is made bath his name, as Leather, when it is

P.j. made

m we, or fathioned for the foote, is called a thoe. Soche a manne weareth a liverie coate garded with Welvet, and all the promen forwantes have but plaine coates, ergo he is one of the gentlemen. He hath a filver potte gilte, and wrought with Boldinisthes woorke, ergo it is better then a potte wrought with plain filver, being of the same quantitie or bignesse.

. The generali rule,

Hen the shape or some is made: thested, or thing boen maie followe, take awaie the shape, and the vie also is taken awaie. A cuppe is made, ergo a man maie drinke in it: breake the cuppe, and how shall you drinke of thesame cup. The Clement goeth compasse wise, because it is rounde. Reason is called the shape of man. Therefore I mate saie, soche a one lacketh the gifte of reason, ergo he is a foole.

Thynges compng after the caules, called Enenta.

The effectes

Hole whiche come of causes, are two waies considered,
T for either thei are called thrnges, that in due tyme followe the cause that went before, or els thrnges ordeines
to some certaine ende.

Those thinges whiche come after the cause, and are made of thesame, are called effects, that is to saie, thynges doen. And encry argument, is either derived from the effects of the matter, of the some, or of the efficient cause.

Called Marria, thus pr maie reafon.

De hath a swoode made of From, ergo he hath From. Here is a bouse. Ergo here is stone, and wood.

11 From the effect of the forme.

A boule being tourned, rolleth, ergo it is rounde.

It is bright date, ergo the Sunne is bp.

The generall rule.
The generall rule.
The hen the effecte is come forthe, it mult neves be, that either bis proper cause is then, or els that it hath been before.

I the maner of reasoning.

Is the maner of reasoning.

Is the see not to bee borne in a common weale, then these querelyickers, these routers, and fighters, are not to bee suffered.

fuffered to goe bnpunifhed.

Whethyng appoincteb for fome enbe.

Hat whiche is appointed for some certain ende and ble The thing appointed to: is called destinatum, as a house is builded to owelle in. fome ende. Armour is provided for man to defende himfelf. Dedicines are meanes appointed for man to recover health. I the fred before that there was an ende, which was an helping ende, and a meane to come to the perfecte, and molte absolute ende, for. without this appoinced meane and provided of God, man could never live, moche leffe could be come to any perfeccion in this life, as touching the actions, and worthie feates required of ma. Thus we maie reason from this place. Serng it is lawfull for man, to defende hymfelf, it is lawfull forman, to weare a mea, pon. If warre bee lawfull, then money is necessarie, without whiche, no man can go fozwarde, og fet fogthe an armie.

4 Che generali rule.

Those thynges that agree to that, whiche is appointed to the ende, agree also to the ende it felf.

The maner of reasonyna.

If a man maie lawfully buy the great Bible in Englishe, he maie then also, eue without asking leane, rebe it at his pleasure Che vie of all thefe caufes,

We commoditie of these causes is so great, that in setting forthe the ble of them, a man might loner lacke wordes, then want matter. First, we know that nothing is boen The know without a cause, and therefore, seing this worlde framed as it is, lege of causes every thong proporcioned in his due order: wee maie trulie gather, that there is one aboue all, that ruleth all, whom the chais Mian calleth God. In praising, or dispraising, how ca a man bet terprocede, then by rehearling the ende of enery thing. Againe, in examining and fearthying out the profite, or disprofite, by the ende we knowe, what is gainfull: by thefficient cause we know what mate be boen. For what soener is profitable, the same is pro fitable for some ende, and whatfoeuer we would have doen, we maie sone perceiue by the efficiet, if it maie be boen. Dea, in raus les of judgemet, we maje judge, what will some one man had to

A.y.

200

Do this or that, when we conder to what ende he did this, or that. Last of all, we know e hereby, that God hath ozdeined nothing in bain, and that every thing is ozdeined for some one ende. The ende of Chailles death, was to merite mannes redemption. The ende of mannes life is, to truft ipholie in Chailtes Waltion, and to live thereby for ever.

Cof thinges outwardly applied, called Applicita.



Bei are called thynges outwardlie applied to a matter, which are not the cause of thesame matter, and yet give a certain benominacion to it. There be thee of this fort

> The tyme. The place.

CThynges annered, oz knit together.

And thefe three are nothong els, then the three predicamens tes, oz molte generall places, whiche I rehearled befoze.

> (Vbi. Combere. Quando. Tahen. Habitus. The a raigng.

> > The maner of bopng.

The place.

The tome.

Fone lift to reason from the place, called in Latine Los cus, be maie thus faie: foche a one is in the countrie, ergo he is not in the Citee. If I will prove that a man beyng

accused of murder buiuftly, old not offende: I mate reason bothe from the time and the place. The man was killed in the fieldes. about the of the clocke in the after noone, all whiche tyme, this other man came not abzoad. Po, he loked not out of his house al that daie. Orgo this man did not kill him. Clodius was accused

at Kome, that he had made a spoile of the reliques in the temple 3 patroneffe of Bona Dea, whereas he at the same time, when this dede was thought to be boen, was at Interamna, a billage in the countrie

belide Koome. Duintilian faieth thus. Thou hall killed an adulterer, whiche the lawe boeth permitte: but because thou halle

killed the same man, in a brothels boule, thou art worthie to die The natures thy felf, yea, the nature of the place and tyme, maketh moche for the place and encrease of faultes committed. As when one is not afraied even tpmc.

of baudzie.

in the Churche, and that at fernice tyme, to thaufte his enemie through, like wife to kille a manne prinelte by the high waie, is thought worthte greater punishment, then if he hould kill him manlie in the open Areate, and that in the fight of other. Also to murber one in the barke night, is coumpted moze heinous, then to kill hom in the bright daie. Potwithstanding these two plas ces, are rather bled of the Rhetoziciens, then emong the Logiciens: foz, when a manne is taken of suspeccion, we go about to proue him faultie by diverte contectures. As if he wer about the fame place at the felf same tyme, when a man was saine, and also had his swoode about hom: we coiecture that he might have killed him. Again, if we perceive one to be a riotous felowe, redie to fight with enery body, accompaniong with naughtie packes, and enermoze at one ende of all fraies, warpng pale when he is apprehended, thaking for feare, or running awaie, when be should be taken: we suspecte soche a one, that he is not altoges ther clere. Therefoze, Datours doe ble, to marke thinges that Confectures go before the fact, as whether he hated the manne or no, or what gaine he might have by his death, and also observe thinges iops ned with the fault, as chaunging of hewe, when he is apprehended, or his fworde to be bloodie, or any part of his apparell, and thirdlie, thei note what foloweth. That is, if he ran awaie, if he could not tell his tale plainly, and fo thei conclude, as thei are ledde by fulpeccion. Some argumentes are necestary, some p20 argumentes bable, as thus, from the confequent. Soche a woman is brought necessarie. in bedde with a childe, ergo the bath had the compainie of man. Soche a man had a bloodie (worde in his hande, Graight after the death of his neighbour, even in thesame fieldes, where his probable. neighbour was flaine, ergo it is like this man hath flaine hom. All whiche argumentes are derived from the place called Contingentia, as I will thewe it hereafter.

Of mozdes annered, oz knit to the fubftaunce, called Connexa.

5 touching wordes knit, ye maie buderstande, that thei wordes an are foigned outwardlie to the fubiede, and gine a name nexes, bnto him, according as thei are. As riches are topico to a riche man. Foz, where as Crastus, is called a man by his own B.it. **Substaunce**

but woorde.

fubstaunce, pet notwithstandpng by his richeste, he is called a a riche man. So be that bath a wife, is called a housebande. He that hath a mailter, is called a fernaunte. De that hath a father. Dinision of a is called a sonne. Woodes knitte, are dinided dinertly, for some are called foche as are nigh, and touchyng the substaunce. As to bee full of filipe, is agreeng to the water, to bee full of graffe, is annered of agreeing to the yearth, to be cloudie is annered of as greying to the aire. Again wordes knit, are called those thinges that a man weareth, as to wearea coate, a Jacke, a harneis, to have spoen, to be merie, to be dustie, and all soche as are casuall to man. Some are called annered, oz agrepng, whiche are knit to man, and pet not thynges worne boon his backe, but farther of, and rather perceived by understanding, then knowen by the light. As nobilitie, polver, fame, auchozitie. To be an Dfficer. a Paioz, a Sherief, Lozde Chauncelour, Comptroller, oz amp other officer in the common weale, all thefe are annered to their inferiour, over whom thei have authozitee. In this pointe biffer wordes knitte, called annered, from wordes adioigned, cal led adiacentia, that all adiacentes, or wordes adioigned can not be without the sublecte, as heate, colde, whitenesse, og any other like can not be, excepte thei be comprehended within some subs icite. Foz, it is proper to every accident, to be in fome one thing, contemping hym. If there bee nothping contemping, then the accident can not be. Potivithfandung, woozdes knitte are foula. ced, that one is without the other, and maie bee, either of theim feuerally, if the one happen to periffee as a boulebande is without the fubitaunce of his wife, and although his wife ope, pet the boulebande maie bee on live Mille, faurng that he loseth his name, to be called housebande, but if a wife man de, wisedome mult decate also, because it muste nedes be in some one subjecte, ozels it can not be.

Dfaceidentes.



Bole are here called accidentes, whiche bothe theim felues, and the thong alfo, maie bee together, the one with an other, and also mais becawais, the one from the other. authord an erodul gale arene gione

There

There be.b.of this fogt.

adi chind dempio) ma an

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Thynges chauncyng. The name of a thyng. Sentences of the lage. The likenesse.

Changes compared together.

Chynges chauncyng, called Contingentia.

the thyng be not, these maie so chaunce to bee. As for example, palenesse, maie chaunce before ticknesse; and thesame also maie chaunce, though a man bee not sicke, and a man maie bee also sicke, and yet nothing pale at all. Likewise love and feare. A man maie love, although be seare not, a manne maie a gain feare, although be love not.

The biuerli tie of three biuers place.

Debes adjoicined, wordes knit to an other, and wordes chauncyng to a thyng differ thus, that in woodes abtotaned, called Adiacentia, the cause why thynges are The natures fo named, is ever in the subjecte, neither can the wordes adiois of woordes gned continue, excepte thei bee comprehended within fome one adioigned. Substaunce. Woodes knit, are of soche sozte, that by meaning wordes knit, one, the other is fraight knowen. As when I name a Schooles maifter, I fignifie Scholers also, although I dooe not expellelie name theim. But in thonges chauncong, called Contingentia, woodes we must at the least compare twoo together, that we maie bets chauncyng. ter knowe theim to bee of this place. Therefore, if I name this woode (crafte) by it felf, without any further confideracion, then it is an Adiacent, og a woogde adioigned. If I name this woogde (feruaunt) crafte is referred to the place, called wordes annered 03 knit, confidering craft is mencioned, in respect of the sernaunt If I faie thus (a craftie fernaunt) then thefe two are confidered to be in this place, called Contingentia, whiche is a place of wood des chauncing to a thing fo, that whether thei chaunce or no, the thing it felf mate be not with standing As a feruaunt maie be. pet not craftie. Again, one maie be craftie, and pet not a feruaut. C the division of thyinges chauncying.

amog

Ome goe before the thung, some are soigned with the thung, some followe after the thung.

Thynges chauncyng befoze. As thus. The skie was redde this moznyng: ergo we are like to have raine, ere night.

Thinges toigned with the matter, at the verte instaunt. As thus. Angre is in old menne. Oft fetchyng of winde, declares a sicknesse of the lunges. If the bequether of maker of any will be on live, the will taketh no place, and maie be voide. Soche a one goeth gate in his apparell, spendeth with the beste, and yet hath nothing to maintaine his charges. Ergo, it is like, that he commeth by his gooddes naughtely.

Thynges happenyng after. Soche a one is well learned.

Ergo, he hath gone well to his booke heretofoze.

The name of a thing, or the interpretacion of a Sworde.

Name of a thyng. The inter-pretaction of a worde.

be interpretacion or name of a thing, is a woorde made by the agreemente of menne, to signific this, or that. As Philosophus is that man, whatsoever he be, that hath a desire and a love, to the knowlege of wisedome. Therefore, if ye will erpoune, what a Philosopher is, you mais reason thus, fro the interpretacion of the woorde. Whosoever he be that hath an earnest love to Philosophie, and sæketh knowlege thereof, that man is a Philosopher.

Cato hath an earnest love to Philosophie, and seketh knowledge thereof.

Zergo, Cato is a Philisopher,

Any wittie men take occasion, to reason pleasauntly by pon the interpretacion of a worde. As I reméder a witte manne, and a worthie manne also did, who enueight png at a time against Cardinall Poule, and beyng behement in the cause of his countrie, saied thus in the middest of his heate, o Poule, o hurle Poule, as though his name declared his euil nature. The tellyng of this, makes me to remember another. I know one whose name was called Pope, and beyng occasioned to followe the Lawe, concerning a matter of lande, at the sirste suppression of the Popes whose power, at what tyme in deede, streight commaundemente was given, not to call hym by that name:

name: this man beyng of the same name, and partly of kindzed also concernyng opinion (as the deuil would have it) durke not ones for his life, the we his hedde, for feare his name thould be trace his whole nature, in deede having a more fearfull harte, then næde was, thought that it might willy be compted offence greate enough in him, that it was his evil hap, to have soche are odious e evil name, the whiche al men as then did, every where almoste, with outward loke otterly detest. And in dede(the prover before feateth) he is halfe hanged, that hath an evil name. The whiche sentence, this man I thinke, not well buderstanding, remembred it over well: and was rather content to lose all, then that this his pewishe name should lose bym, and case his bodie quite awaie sor ever.

Again, the interpretacion of a thing, is then thought to be, Borowed when a Petaphore or translacion is bled, t the meaning thereof freache, or taken. As when this worde Ignis (fire) betokeneth love. Where metaphore, as of the own nature it signifieth fire, as we read in Duto, thus.

Quis enim celauerit ignem:

Lumine qui lemper prodituripse suo.

That doeth betraie it self alwaie with light of flame so greate.

Wherein is nothing els signified but loue, whiche is so hot of it self, that it must nedes breake out into slammes, and the we it self, at one tyme, or other.

Whe generall rule.

To whom the interpretacion of a poune boeth agree, to the came also the Boune it self agreeth.

A The maner ofreafonring.

Soche a childe is called Dawlon, and he mate well be lo called, for his father is but a Dawe.

Of the places called aucthopitie, otherwise named fentences of the Sage.

L soche tellimonies maic be called, sentences of the sage Aucthorities whiche are brought to confirme any thyng, either taken or sentences out of old aucthors, or els soche as have been vied in this of the Sage. common life. As the sentences of noble men, the Lawes in any realme, quicke sayinges, proverbes, that either have been vied.

D. 1. becee

2 waies vled.

Briftottes mynde, ag touthyng the worlde.

heretofoze, as bee now vied. Willosies of wife Philosophers, the tudgementes of learned men, the common opinion of the multitude, old custome-anneient fashions, oz any soche like. Testi-Testimonies monies are tinoo wates considered. Foz, either thei are soche as partaine to God, oz els toman. Those auchozites, which come from God, and are spoken by the holie ghoste, are bnooubtedlie true, neither can thei bee false: therefoze, wee ought molte reue= rentlie to receive the worde of Cod, and agree to foche tertes, as are witten and fpoken, even as though wee heard God hymfelf fpeake, with livelie boice bnto bs. Mannes auchozitie hath no foche greate force, although noble men, learned Philosophers, and floute Capitaines , have pronounced many thynges mofte wifely. Foz, although Aristotle saieth, that the worlde neither had beginning, not yet at any tyme thall have endying: I mais retecte this fairing (if any man bying me it for his confirmation) although this greate Philosopher Did pronounce the same for ercepte 3 be perfivaded by reason, it is in my choise, either to admit, or to refuse soche auchorites. Potwithstanding, we should not forfake wife mennes woordes rathely, but with a modeffe aunswere, defire the adversarie, not so moche to flicke to his aus aboritie, as to proue the fame by good reason. In prophane thinges, ye maie reason affirmativelie very well, as thus. The best thynges are first to bec learned, foz, so doeth Duintilian teache. Nulquam tuta fides. It is hard trulting any bodic. Foz. lo laieth Wirgile. But I can not reason negatively, when I bayng myne aucthoritie, out of prophane aucthours. For, I reason amille if I fate. There is no foche difeafe, called the Frenche Worques, because Galene the chief of Phisicians, neuer maketh mencion in all his bookes, of any foche difeafe. Foz, this entil hath crepte in, fince his tyme, through the naughtineffe of menne. And als though it were then, get maie it beethat he never harde of it. Wereunto might be added all foche fentences, as by the laive of Pature are graffed in manne. As thefe following. Doe as thou wouldest be doen buto. We thankfull to hom that doeth thee a pleasure. Honour thy father and thy mother. knowe there is a God. We that bath not these opinions, naturallie fastened in his

Centences graffed in ma by nature.

harte.

harte, he maie iullie bee thought rather a beatte, then man enoned with reason.

In matters of Scripture, I maie reason bothe affirmative. lie, and negativelie. Chailt faieth to his Disciples. Reges Gentis um dominantur, vos aute non fic. Apriges beare rule quer come tres, but you mufte not doe fo. Therefoze, no Diniffers fould have any Tempozall power, because Chaife saieth so. De maie reason negativelie thus, we reade not in all the scripture, from Benefis, to the Revelacion of faince 3hon, that ever there was Ro friers Frier, Bonke, Conne, og Chanon, ergo, lette theim goe from ne any other whence thei came. We reade not in the Scripture, that woz ned in Ser-Mippying of Images , was ever allowed to bee Lape mennes pture. Bookes: therefoze, take doune foche Joolles, and let them ferue Images. for other bles.

The generalle rule for prophane auchoritos. That whiche is allowed of all wife men, og at the least by the better parte: no man ought rafbly to gaine faie it, oz thus. Query connyng man must be beleved in his owne arte.

The maner of reasoning.

Ristotle thought best, that denkardes should have dous ble punishemente: Therefoze, thei deferue it. 13p tertes of the Scripture, wee maje reason the matter, as thus. Curfed be he that doeth the worke of the Lozde guilefully, faith the Prophete. Ergo eutil Bishoppes, or loptering Paltours, are accurled of Bod.

Tofthe limilitude.oz likenelle.

Similitude is, when twoo thrnges or more, are to come a finditude. pared together, that even as in the firste, there is one propertie: So in the other there is a like propertie, ac. corogna to bothe their natures feuerallie observed. Foz, like as Water by continuaunce, weareth a Stone, fo there is nothing so harde, but by time it maie bee compassed, oz brought to passe. As spiders make their own cobwebbes without any other help; fo some good fellowes can baying by newes, and tell traunge tales, without any hearing, when there is not one woode true D.y. AB

As the Palme tre being overlated with weightes, rifeth higher and buddeth bywarde moze freathly: fo a noble flomacke bered with moche aduerlitie, is evermore the Couter. And this ought Diligentlie to bee observed, that the thong, whiche is brought to make the fimilitude, be like buto that, whiche is proued. The maner of findeng out a simultabe.

The maner of finding out a fimilitude.

A every cause, that we do purpose to handle at large, we mult observe diligently, what thinges are spoken by tra actions, that is, from the proper lignification, to a meas ning that is not proper. As freaking in the praise of a thing, and callong hom the bright Sunne of the yearth. I maie gather a fis militude by this worde (Sunne) and make it thus. Quen as the Sunne onely giveth light to al the whole yearth: so there ought to be in a common weale, one king that should be ruler over al. Chegeneraliruie.

Of similitudes there is like judgement, that is, even as wee thinke of the one, so maie wee thinke of the other.

Webe maner of reasonpag. Sa vogre flading at the table five, eateth that by by and by, whiche his matter bath call to him, and ever looketh for more and more: so some when thei baue received a lie myng, for whiche thei hoped before, by and by thet are ready, to take an other, and although thei be full, pet fill thei ar hungrie.

Certhong scomparco.

Thonges compared.

Comparaci=

pes dinided.

Hynges are copared together in one third worde, where T unto thei bothe doe agree, as thus. If thefce bee worthis Beath, then murther is worthis no leffe. Here ve fee, that theft and murther are compared together, in one third woode. whiche is death. Comparacions are deutded two maner of was ons two wa= pes, foz, either thei bee equall, or not equall. Thei are equall in this wife: if the father bath auchozite ouer bis foonne, be bath also auchozite ouer his daughter. C Ebe generaff rule.

Here thinges are equal, there must neves be equal indo gement. Comparacions are bnequall, when I reason either from the greater to the leffe, ozels from the leffe, to the greater. Fro the greater, to the leffe, pe maie reason thus.

If a capitain with his whole copanie, be not able to facke a tour moche leffe one bale foldiour, can be able to boe it. The Scholes maifter can not bnderstande the Breke, og the Bebgue tonque. moche leffe can the scholer, which never learned either of them.

from the lefte to the greater, ye maie reason affirmatively, as thus. Thildzen can fuffre moche cold, and can not your men beare a frolt: Euftome beareth fwinge, and thall reason take no place? To omen have died for their countre, therefore, maie not men be allamed to feare beath. Roble men are befirous to have a mond horsekeper, that can kepe their horses well, and thei spare not , to give greate flivendes to foche : and shall thet not moche moze be bestrous, to have a god scholemaister, that might godlie bang bp their children, in bertue and wifebome: If a hoafe Boafes faulbee not well broken, the owner will fee that he maie bee made tes are fone centle, f hall not a man, sepng his naturall child euill brought bres maners by, take paines, and fæ hym brought to fome good order. The ca are never fee a Spanain, a fpzent, a ryng boane, oz foche other Difeafe in a marked. horfe, and thall wee not bee as readie to looke, that there bee no faultes in our children, or in the teacher, to whom wee give the charge, to baying them by in learning, and good maners?

f Ebe generali rute. If that, whiche femeth to be greater, be not added, neither thall that be adde d, whiche is the leffe. Againe if that, whicheis leffe be added, that whiche is greater thalbe added alfo.

al de maner ofreatoupira

The Scholer buderstandeth Latine, ergo his schoolemaister also hath knowledge in thesame toungue. Begatiuely thus. If a bowe. DD will not allowe a bowe, made by the daughter, without the knowledge of her father, although the bowe bee but for one Daie: how moche leffe, thall that mariage take place, when your folke make privile contractes, without the good will, either obe teined, oz pet ones fought foz, of their parentes.

An obfervacion ior thinges compared.

This one thing would bee learned: when thinges are compared together, to knowe whether thei be in that poince, either equall, 02 bnequal. As for an example. Soche a lorde is not lears ned, no, not wife neither; therfore, none of his menne are either learned, D.iu.

A rule for thinges com= parco.

learned or wife. In this pointe there thould be made no compar ryng, betwirt the losde and his fernaunt. Foz, all wittie men be not therefore Lordes, no, nor pet all Lordes, be therefore wittie men. po, no, euen the greatelte lacke fometymes, af well as os ther poze men doe. Some by inheritaunce are honourable, fomc by faithefull feruice towardes the Lyng, and their countre, are highly promoted: fome again, by bolde enhabling themselues, and some by thaustyng on , choppe in at a windowe, when the doze is thutte bp. Therefoze, thus 3 might reason better. Soche a lozde hath small landes, and little substaunce, therefore, his me berng moze in nomber, then his landes can well maintain, and hanging onely on his fleue, living without any other trade, but onely their bare wages, are better able to bozowe, then to lend, and mufte needes be bery needie, and pet perhaps maie be moze learned, yea, and wittier also, then is there loade and maiffer. Canother argument.

Doze subectes get boies, and shall not mighte konges,bæ able to get chilozen: Derein is no comparona at al, soche as is required. Foz, a kying is not ther foze fo called, bicaufe he can get chilozen, but becaufe he is a man of power, and ordeined of God to rule, for the punishmet of vice, and mainteinauce of vertue. Therfoze, thus I maie reas fon right well. The kong ruleth: ergo the subiedes muste obeie. The ble.

bis place helpeth moche to erhozte, especially when wee reason from the lette, to the greater, og contrary. Detther can any one that teacheth, wante the vie hereof, if thet purpole, that their laipnores thall take place.

CDfrepugnauncia. Repugnacie. Repugnauncie is foche a vilagreyng fate of thinges A that no one thong can bee the fame, that the other is. by one nature of fubitaunce, as thus. Man, and bers tue, the one can not be thefame, that the other is.

The Diuision.

Repugnan= cics, two wa= pes Diuided.

Thinges repugnaunt, are devided into discordantes, and in to wordes diffring one from an other, by any maner of meanes. CDfoucozdances cailed oppofica.

Discordantes.

Ifcordantes are, when onely one woorde or fentence, is Difcordates. contrary to an other, so that the one can not be the same, that the other is , noz pet bothe at one tyme, and in one place, and in one respecte can be in one, and thesame subiecte, as botte and colde, the father and the foonne, fight and blindnelle, light and barkeneffe.can not be at one and thefame time, in one and the same place, of any one substaunce. Foz, though one be blinde of one ive, and fee with the other, pet we can not faic, that thinges discordaunte, are in one and thesame sublaunce. For, the subjecte of substannce of sight of blindnesse, is not properlie the man, but the very place felf, where the fight or blindneffe is. So that blindnelle and fight, are not bothe in one place, & therefore, not bothe in one substaunce together. For the breaste, the bealie, the legges of armes, are not the substaunce of the ige, but the place onely, where the ive bath his natural beyng.

There be foret of this forte.

Contraries.

Relatives, which to be delican and relican

Dutraries, are foche discozdauntes, as can not be, at one Contraries. and the fame tyme, in one substaunce: not with standing, thei mate bothe fenerally bee, in twoo subjectes, or sub-Claunces, at one, and thefame tyme. As whitenelle, blacknelle, vertue, and vice, wisedonne, and soolisheneste. Contraries, are Contraries twoo waies considered, for, some be soche, that if the one be not, taken. the other must neves followe, and thei are called in Latine cons traria immediata, that is to faie, contraries, where nothing com meth betwenc: as thus. A wife man a fole. Wertue, vice. Faith bubelief. All thefe are foche, that if the one bee not in a man, the other must neves be. As thus. Soche a one is wife, ergo he is no foole. If a man be not wife, it mult nedes be, that he is foolific. We are faured by faither ergo we are condemned by bubclief.

Again, other contraries be fo, that though the one be awaie, get the other foloweth not therefore of necessite. For black and white, be contrary, and get thei be not fo contrary, that if the white

tohite colour be not, the other must neves bee. Foz, a man male high coloured, oz sallowe coloured, and yet not blacke. Therefoze in soche contravies, where some thing maie be put betweene the extremes, it is no good reason to saie, that if the one bee not, the other muste neves be, and the reason is, that but o enery sine gular and severall contravies of soche sozt, there be divers other contravy but theim, as the whiche come betweet in the absence of other. As if a cloth be not white, it is no reason to cal it black. Foz, it make be blewe, græne, redde, tustette, takmie, yellowe, oz any other colour els, as it shall best please the Dier. Pote surther, that all discordannies are not contravy, according to their general woode, or common accidentes, but according to their proper difference. Foz, if we reason thus.

Fire is an element.

The argumente is not good, for fire and water are not contrary, according to their generall worde, whiche agreeth to them bothe, but according to their proper diffrences, as in that fire is hotte and drie, it is contrary to water, whiche is cold and moils. Thus some that mainteined counterfede chassiste, were wont to reason againste mariage, taking an occasion by non that place of S. Paule, where he saieth: it is not good to touche a woman, where he meaneth nothing els, but cossdering the Gospell them required spedie Preachers, and that it were a clogge to bee maried, and somewhat an hinderaunce to those that should travail be thought it expedient to sorbeare. Pot that he condemned mariage, or yet thought women to be denilles.

Mirginitie is good faie thei: Therefoze, mariage is not good.

There as Mirginitie and Pariage, are not contrary, according to dyng to their generall worde, whiche is (good) but according to their proper difference: as thus.

S Wirginitie is a fingle life, without knowed

CTherefoze, mariage is not fo.

Therfoze, this worde (good) in the aboue rehearled argumet boeth

whiche doeth as well coprehende mariage as it doeth birginitie, therfore this argument, is of no more force, the if I should saie.

Saultice is good.

Ergo temperaunce is not good.

And yet there is no man, but will faie, that bothe thefe. tj. vers tues are good. D; thus.

S Bentlemen hane foulles

Zergo pooze men haue none.

Mheras God hath geuen, bothe high and lowe, riche & pooze, the spirite that shall live ener. But this I speake, to set foozthe moze at large, the sononesse of the other argument, concerning mariage.

The generall rule.

But awaie one of these contraries, where nothing cometh betwene, called immediata contraria, and thother must neves forlowe, whiche is not true in those contraries, where some thing conteth betwene them, called contraria mediata.

Clatines are those, whiche are compared emong thems selves, or els referred to some other. As a father, a sonne. A master, a servaunt. A king, a subsecte.

The generall rule. If one of the Relatives be, the other mult neves bee: if the one be not the other cannot be neither.

The maner of reasonpas.
Thou art my servaunt, why doest thou not know me to bee thy Paster. Thou art a subsecte, and wilte thou take in hands to rule:

Rivation, is the absence of that thing, from a substaunce prince to the invicte by nature, might have been there.

The habite, is the hanging of that thing, in the substauce whiche nature bath granuted to be there.

Every privacion, is the destruccion of that, whiche by na-

CEhe maner of realonging.

p.i. Soche

Choche aman is blinde: Tergohe cannot fee.

Blindnelle, is called privacion, because it is the absence of that thing, whiche either by nature was, og might have been in the fubftaunce. Beither boeth any man, cal a ftone blind because Dinne nature hath bitterly benied, the gift of feing to all flones.

Sinne is called patuacion, because it is the deftruccion, of that greate goodnelle, whiche God potozed into mane. And therfore Bod inftly punisheth those, that have forfaken his grace.

Somtences rainfaipng.

Bentences gainfaiping otherwife catted contradiccion. Entences gainfaiping, are twoo proposicions, thone beiniping that, whiche the other affirmeth, as thus. Chailt is in the Sacrament really: Thuit is not in the Sacrament really. It cannot be, but one of theletinoo propolicios mult nedes befalle.

The generall rule. If one of the twoo propolicios bee granted to be true, the other must neves be graunted to bee falle. petther can it be, by any meanes pomble, that bothe of their fould either bee true or falfe, at one, the fame time. Al waies prouided, that there be no doubtfulnesse in the wordes: for if one worde signific diversity, then male bothe proposicions, be either true or falle, at one, and thesame time. As thus.

Christes fielb

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The fielye of Chaiff profiteth greatly. The flethe of Charff profiteth nothing at all.

In these twoo propositions, there is no contradiction, or gainlaigng, but that thei bothe maie bee true, at one & thelams time confidering thei are bothe onierly taken. Chailes fielbe eaten and chewed with our teethe profiteth nothing. Christes flethe to me boon the croffe profiteth moche, as the whiche puts shaleth to all belevers, tife for ever. Chemanar of ivalonyng.

If wee bee fullified frely, through the onely merites of Telus Christe: the this is false, that we are not insified, onely through the inerites of Jelus Chailte: but the other is true : ergo this is falle. C Diemmer Bildahan.

ADE.

Dipinacion, contradiccion, & of contraries that immediatly foloive, condicional argumentes are made, with the addicion of fome one confunction, of the whiche, when the one is true, the other mult neves be falle, as thus . Wither the foulle is immoztall, or els it is not immorfall, but the first is true ergo the fecode is falle.

Df moorbes Differing.

Hen have we the ble of this place, when we reason, and weesdes bile proue that one thing is not the fame, that thother is, as feryng. king Lud is not thesame, that Julius Cesar, or Bru, king Lud, tus was: king Luo builded London, of whom the citie had hys name, beyng called Luddes toune, and afterwarde, by alteracto of letters, called London. Ergoneither Cefar, no. 18 zutus, buil bed thefame. Discordantes called opposita are not thefame, that wordes differing are, called differentia, Foralmuche as where discordantes be, one thing onely, is fet against another one . As fozerample. Bothing can be fet against bzightneste, as difcozs Dant, but onely Darkenelle nothing can be let against heare, but enely colde, and foin other, But in thys place there mate many thinges differ from fome one thing, and what foener is not the fame, that another is, mate be called a woode biffering, in Latin differens, oz difparacium. Socrates is ama, ergo he is not an ore, a flone, a horse, or any other thing els.

Thinges differ fower wates, either by numberng. As enery Thinges die lugular manne, differeth one from another. James is one, and fer fower Ibon is another. Other differ in their kinde, when thei are com. prehended beder dinerle kindes, as Beaucis of Pampton, and Arundell bys hogle: Dzels Alexander, and Bucephalus. Foz Beauuis with Alexander are comprehended buder manne, as their kinds and speciall but Armidell and Bucephalus are com prehended bener thus worde horse, whichers kinde or speciall unto thein bothe. Other differ by the generall woozbe, when they are comprehended, under diverle generall wordes, as thys worde Baptisme, and Magistrate, thone comprehended bnder a Sacrament of Gob, the other under a certain ozdinaunce of God. Lattly, woodes differ by they, most generalles, when 19.U.

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when thei are placed in diverse predicamentes. Aking, emanhode, thone is placed emong the Relatives, the seconde is in qualitie.

The generall rule.

The cannot make thinges, that door moche differ, to bee of one nature.

The maner of reasonpng.

We reason from woodes diffryng negatively altogether.

From soche as differ in numbre, we reason thus.

Soche a one is called Thomas, therfoze he is not the same, that Ihon is, Peter is not Paule, noz pet Paule is Peter. Faieth is not woozkes, noz pet woozkes are faieth.

From foche as differ in kinde, thus, 3 am a manne, therefoze

Mould not be bled like a baute bealt.

From soche as differ by the generall woozde.

alled beluet of me:

From Coche as differ in predicamentamente

Mertue is a qualitie of the minde, therfore it is no substance.

Free knowelege atteined, exercise is most necessarie.

And happie shall be be, that but of kil addeth practice, for then learning is best commed, when knowelege

is put in bre.

Alfe maketh

mafterics.

Therefore colivering, I have let foorthe the places, I thinke it necessaire after knowlege of the same, to vescribe matters by every one of theim, as thei lie in order that other mate like wise, when any question cometh in corrowerse, go through the places theimselves with it, t eramine every woorde, by every severall place.

And to make this thing more plain, I wil go through the places with one certain moorde, and loke what helpe I hall finde there, for knowledge of the same. The woorde halbe (a king) or (a Pagistrate)

The Definicion.

The definition of a Pagilirate. Every king, or Pagilirate red by the pla is the minister of God, for a good ende, to the punishing of ces of Logike naughtie persones, and to the comforting of godste men.

The

The generall rule.

The minister of God.

The kinde.

Either a typaunt, or a godlie king, the one ruleth according to his luft, the other according to ryght, and iultice.

The Officer, the Office, to beare an Office, if the Office can not be spared the Officer cannot be spared.

Spiacentes neceffarily ioigned.

bothe of warre, and peace, these all muste neves bee in every spagistrate.

Sbiacentes abioigned cafually.

To be liberall, to bee frugall, to be of a temperate life, all these happen to be in good Pagistrates.

Deedes necessarie.

To desende Religion, to enacte godlie Lawes, to punishe of sendours, to desende the oppressed, all these are necessarie in a king, and are never sounde in any tyraunt.

The thing conteining.

Poles, Dauid, Salomon, Ezechias, Jolias, Charles the Emperour. Edward the. vi. of that name King of England.

The efficient caule.

Bod bimfelf, oz els the ozdinaunce of Bod.

The leconde efficient caufe.

Unquiet lubieces, rebelles, disobedient people, are the cause why Pagistrates are ordeined, that the rather thei maie bee rubled and kept in good ordre.

The ende of a Magistrate.

This ende he muste nedes observe, that alwaies the people line in quietnesse, in honest coversation passe their whole life.

The effecte, or els the thinges booen by a Magistrate.

Deace is made, the realme enriched, all thinges plenteous, but where a treaunt ruleth, all thinges are contracte.

The aucthorities of the arm of the install public

anthrough

The rife to the Romaines, let every foulle be subject to the powers. i. Peter. ii. Be subject to the king.

10. iff.

Thinges

Thinges incident.

The Sceptre is a token of Juffice, euen as a fwoozbe is a signe of revengement, or wrathe, pairing of Subsidies, tares, tributes, rent, oz any foche like, peomen of the garde, and all of ther waiters, fouldiours in warre, the obedience of the Subjectes. the honour genen buto him, triumphes made, runming at the tilte, fightyng at the barriers, fightyng at the tourney. All thefe are contingentia to a king, that is, although these thinges be not in a common wealth, pet maie there be a king, pea, and als though there bee no king in some commune weale, vet these thirs ges maie be every echeone of them, as it was in Athens. where the people had the rule of the commune weale, and all was refer red to their subgement. at at . hapur sadut . Maricil ad o

Similitudes.

That whiche the Shepherde is to the Shepe, the same is the Bouernaunce Magiltrate to hys Subtectes. That whiche the Walter of the Shippe, is to the Shippe, of the Maller of an householve, to live house, or the head to the whole bodie: thesame is the Bagistrate commission and the to hys subjectes.

Servaintes must be obedient and subject to their masters. with al reverece, as wee reade in the fcripture: how moche moze then should the subtedes bee obedient to their king and Sone rein lozde, whiche by thozdinauce of Bod, is appointed to rule and to have governannce over them.

argumentes

Obedience.

De mate fee by thys one example, that the fearthying of plas Sathering of ces, ministreth argumentes plentifully. For if ye will proue a Magistrate necessarie, pe maie reason from the Definicion, front the causes, from the auchoritie, from the thing contempna. from the adjacentes, from the limilitude, and make good realons for the purpose. Potwithliaving, I thinke it not necellarie that pe fearche all the places at energ time, and for every matter: but that pe fearche molte part of theun. And although the cannot finde a good argument in enery one of them, pet it is well if ine maie gather but three or fower good argumentes. As when he go into a gardine, we shall not finde all herbes growing there. although Lhimnes

although we fearche every corner, so when we loke in all the places of invencion sor the profe of our matter, we that not know in every place a good argument sor our purpose. Potwithstand dyng it is most encessarie, either when wer will prove a matter our self, or els trie anothers labour, whiche is set soorthe at large most eloquently: to bryng the whole some of hys log tale. The view to these places, and make an argument in three lines of that, Logique.

whiche he vilateth into three thietes.

And for our felf, if wee wil reason a matter earnestly, it that be profitable to so our alone argumentes before hands derived out of the places, the whiche that make is more bolde to speake, when we shall evidetly perceive our owne reasons surely grouded. And the better hable we shalbe to consirme our awne cause, and to auotogall objections, whe we knowe surely by thys arte, wherunto we mate leane. For although other shall impeche our doynges, and wrest our woordes, yet wee shall bee hable every more to kepe our awne, when we plainly perceive where our argument hath hys grounde. Pany speake wisely which never reade Logique, but to speake wisely with a sudgement, and to knowe the very sountain of thinges: That can none doe, except thei have some skill in thys arte.

Therfore what divertitie there is betwirt a blinde man, and him that feeth, the same difference is betwirt a wiseman unlear ned, and a luffeman learned. Behave feen the commoditie of thys arte by this one woozde (Pagistrate) whiche I of applie to every place, that mighte gene any lighte for the making of an argument. Pow ye shall have a question lette foozthe, and bothe the partes of a propolicion referred to the places of invencion, that thereby ye mais knows wherin the places boos agree, and wherin they door not. For wheras the places agree (that is to faie, all thinges are referred to those that are referred to tho. ther) there the Proposition is good, and the latter part of the Proposicion, is truely spoken of the first. But where the places bose not agree (that is to faie, some thinges are referred to the one woode, that are not referred to the other) there the thinges theimselves cannot agree. I will ble thes queltion for an eraple inhether

of Dzieltes proued by Lo gique.

The martage Whether it bee lainfull foz a Priefte to marte a wife or no . And firste of all & will cramine a priest, applie him to all the places. Bert after that we will referre a wife to all the places, and fee when wee have bosen, wherin thele twoo bose agree, wherin thei booe not acree.

from the definicion.

A preacher is a clerke or thepeherd, whiche will gene his lyfe for his thepe, entructed to let forthe the kingdome of god & delis rous to live berteoully: a faithfull and a wife feward whom the lozde dooeth let ouer his house,, that he maie geue the bousbolde feruauntes meate, in due time.

from the generall woode.

A minister, a servaunt of God, a holie manne, a Gospeler, the minister of God should bee byzight in his liuyng, faiethfully bes And the woodes of trueth.

From the kinde.

Weter, Baul, Ihon Baptiff, Claie, Clozas, & Stephen Ams brole beering a temporall man, was after that a minister of the Churche. Chaifoltome became of a Lawier, an earnelt preacher of Goodes woozde. Dea, Deter & Andzewe, bothe were fifters, therfoze tempozall men maie bee called, if thei be worthie, and defire this frittuall function.

from the propertie.

To bee mete to teache, to bee goolie wife, to dooe, & to teache all thinges that thei are commaunded by Boddes boke. Saind Dierome in his Epille to Repotianus, as touchyng the life of Dreachers, faieth thus. I will not have thee plead causes, and to be a brablyng langler without all reason, but 3 will have thee to be a faithfull minister of the Sacramentes, and very skil full in the lawes of the Lozde.

The whole.

To be brought by in the fcriptures even from his youth, to be godlie in coverfacion, and wholy to be entruded with all thins des, necellarie for a Wreacher, who foener is thus armed, is moorthie to bee a Minister, in the Churche of God. This argue ment is derined from the whole.

Chailoftome.

D. Diero.

Patratius.

The

i. Cimoth fiff

The partes.

To invent matter out of the icripture, according to the aptimete of his hearers, to becke his doopinges handlomely, to place his fenteces in order, to remember what he speaketh, and to be ter his wordes distinctly, plainly, and with loude boice.

Chynges pakeb together. (1 10 odna alle

A Preaching, a Preacher, to doe the worke of a Preacher. Timotherity. He that by his Preaching edifieth, the same man is a Preacher.

C Chynges cleauyng oz abioigneb to the fubitaunce.

Labour, diligence, witte, knowledge, lodzietæ, gentlenesse bertue, Pariage, an earnest destre to bypng by his children inell with other loche. A Bishoppe must bæ without feult, the housbande of one wife, watchfull, lober, modeste, herberous, apte to teache, no greate drinkar of wine, no sighter, not given to silthie lucre, but byright, boide from brauling, from coueteousnes. cc. i. Timoth. v.

TEhe maner of boyng.

To fiede Christes flocke, to putte his life in daunger for the flocke committed to his charge, to bryng by his flocke, and familie in the feare of God, in the knowledge of his worde, and in due observing of thesame.

The thyng conteining.

Hierome in the firste booke of the commentaries, whiche he Hierome, made byon the Balath.i. Let be not thinke that the Bospell resteth in the woodes of scripture, but in the sense, not in the outs warderinde, but in the very harte, not in the leaves, but in the bery roote of reason. Let the woodes of Chailt dwell plenteously in you, with all wisedome. Col. it.

Che matter.

The worde of God, the olde tellament, and the nelve. Jer. j. Behold, I have given my wordes into thy mouthe.

The shape or forme.

The Chape maie bee taken of the connersacion, speache, spirite, or the maner of the Preachers liugng.

Che efficient caufe.

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D.J. 600

L.Cozt.ii.

God hymself, the Scripture, good Pzeachers, Euangelistes, the Lozde will give his wozde, to those that Pzeache plentistully. Plaime. Irbij. I have planted, Apollo hath watered, but God givethencease.

and sour and Cebeenbe. A glandlist eine alle ger

The ende of Preaching is, that the wicked might bee connerted to repentaunce, and the infle manne kepte in his byright linging. Ezech.itj.

C Thinges boen by bertue of the cause.

Bores,iit,

To win mento Christ, to make mennes consciences quietc, to move theins to praier. When Peter made a Sermone out of hande, there was about three thousands converted, to the faithe of the Gospell, that self same dais.

Cwhat is appointed to hym, and

To ftudie earnestlie, and searche the scriptures, that he male proue a true minister of God, to live a good life, and seke to kepe a housholde, that he maie be herberous.

The place.

Ihomabiti,

The churche, the pulpite, the bestiarie, the chauncell. I spake openly in the Sinagoge, saith Christ, and in the churche to all the Jewes that came thether, and I spake nothing in corners.

A young man, an elderlie man, an old man, topzeache eares ly and late.i. Timoth.iii, Let no man contemne thy youth.

To have some stipende for his Preaching. Worthie is the

labourer to have his wages. Wath.r.

The other places folowing, because thei are not absolutelis considered, but referred to some other, and ever have respecte to the nert worde; which is rehearled in the question of that, which is went before, their can not severally be handled in one worde; and therefore, ye must marke the whole question, and in one argumente comprehende as well the wife, as the minister. Pow therefore, ye shall have this woorde vxor (a wife) described the rows out the places.

TThe

To admit da Information of in Cohe beanicionia of agr. Haling al de Co

A wife, is a woman that is lawfully received into the fel- 3 wife. lowfbip of life, for the encreafe, or gettyng of children, and to a noise fornicacion. de la california de la compania del compania de la compania de la compania del compania de la compania del compania de la compania de la compania del compania de la compania del compa

The generall warde in interior

A wife, is a woman, intiamed all a or allam erson manager

Thekinde.

A chafte wife, a learned wife, a manerlie wife, oz els pe mais ble the proper names of women, for the kind it felf. As Lucretia Cornelia, Portia, Hipficratea.&c. Cinford and a Cebe propertie In alldan uscellifa

To bygng forthe children.

CThe whole, the day of the land of the lan

The whole woman her felf altogether.

The partes.

The heove, the breatte, the armes, the backe, the thigh, the harte, the vaines, blood, and fielbe.

Twozocs vokeb.

Houlwife like to doe the worke of a wife. She doeth the dues tie of a good wife : ergo the is a wife. She handleth all thynges houseivifely: ergo the is a good housewife.

Twozbes abioigneb.

The love in mariage', care over the familie, kepping of her Celf to one boulebande, to be obedient buto hom, love of herchile dzen loffe of her childzen.

Whe maner of boyng.

To be obediente, to bee threwelhaken, to bee knappille, to being by her children well, to line in mariage with her houses bande, bothe at bedde, and at bozde, according to the will of god.

Chethyng conteining.

The woman her felf.

C 13

The matter and forme.

The bodie, and foule, or the moman, and the man, are the matter of mariage, the conjuction it felf, is the forme of it.

The efficiente caufe, -

BOB D. C.

L. Timoth iti. Benelis.i.

God hymfelf, the Scripture, let a man be the boufebande of one wife. Thei thall bee twoo in one flethe. The cause that one moman is maried to a feuerall perfone, and liketh hym before all other, and the man ber in likewife: is God hymfelf first, that kindeleth foche affeccions, nerte after, their consent, and full as grement doeth make by all the matter. Antique a blocked to

(The ende.

To bying forthe children, and to kepe them faufe, and to as noide synne.

T The effecte

Chilozen godlie entruded, the house well ozdered. Chynges appointed for fome ende.

To please her houseband, to line a good life, to prouide thins ges necessary, for the furniture of her housbolde. Eteplace.

The house, the chamber of wedlocke, the hall, og parlour. The tyme.

Aristotles time men and maidens

Boies beget botes.

A young woman,oz an olde. Ariffotle faieth, it is mete foz mynde, what men to marie at. rrrbj. for maidens to marie at. rbitf. but then was then, and now is now, all thenges in this worlde, are ripe chould marie, befoze their tyme. 3 meane not that honellie it felf is fo, for 3 nes uer knewe itripe as yet, but ever raive. But thus ye fe the time of mariage, was not so hallie looked for, as it is now. In this worlde a childe thall feant be out of his thelle, but he thalbe fure to one of other, the whiche a boubte, whether it maie bee called a mariage, 02 no: foz, thole that bee of ripe yeres, no man bonb. teth, but if thei can agree bothe, and have their frendes god will (foz, that ought to be fought foz, and also obteines) the mariage is allowed before Bod.

E wozdes annexed, oz knit together.

Wariage is referred to this place, for a wife is so called be cause the hath a housebande, neither can any woman bee called a wife, ercepte the haue a housebande, therefoze, the is placed es mong the wordes annered, that is, where one thyng is knifte to an other, to that the one can not be, except the other be alfo.

Dow, that wee have drawen these woordes, the Breacher,

and

from the bea

finicion.

and the wife, after this forte, throughout the places, fo farre as we could: we should compare theim together, and se wherein thei doe agree, and wherein thei darie. Let be compare the definitions together, and we shall finde somiwhat even there, where these inoordes be desiryng to live bertuously) whiche shall give light so, an argument, as thus.

Mholoever desireth to live bertuoully, must

euery true Preacher of Gods woorde, belireth to line vertuoully.

Ergo every true preacher mult marie a wife

pow, if mine adversarie will bente the proposition at large, called the Maior, then can I doe no good with it, excepte I sinde somewhat in the definition of a wife, whiche is agreyng to this above rehearled proposition. I sinde in this woorde (wife) that the is maried for thencrease of children, & to avoide fornication. Then I reason thus, for the confirmation of my purpose, by the argument, called Sorites.

Tatholoeuer destreth to live vertuouslie, desireth to

auoide fornicacion.

minosoever desireth to avoide fornication, and can not obtain it by praier, or otherwise (as to all men it is not given) the same persone desireth mariage trgo, who soever desireth to live vertuously, desireth mariage.

Again, the generall worde of bothe these definitions, giveth light for an argumente. Every wife is a woman, every dreather is a man, and nature hath ordeined, that man and woman mais live in mariage (if thei bee so disposed) of what degree, constition, or state, so ever thei be, nothing in all the scriptures to the contrary. Therefore, I mais reason thus.

Mat soever is man, that same maie marie a wos

Ceury Dzeacher is a man.

Ergo, enery Preacher maie marie a woma by gods

D.ig. Tuen

Quen as 3 have been, in thefe places, comparying one to an other, so pe maie dooe in the relidue, and where pe fee any thong ferueth for your purpole, that thei agree together on bothe par. ties, pe mate ble thefame: if thei doe not agree in some places, pe maie refuse theim, oz els so mollifie the thong, that soche repus gnauncies, maie not harme your cause at all. As where it is in Incommod!= the wordes adioigned, that a woman is oftentimes overthwart froward, disobedient, careleffe over her children, for asmoche as thefe be no causes of mariage, thei Chall not hinder mariage, for a godly man will beare all advertite, and fuffer foche euili hav. and not therefore elchue mariage, because these incommodities chaunce in mariage. Pole, 3 will entre into the other places, whiche doe not feuerally hadle one woode, but have respect evermoze to an other, and fo by the knittyng together of twoo thens ges, o; fettyng the one againste the other, the truthe of our purs pole is espied, and the cause confirmed.

gated.

ties of ma=

riage with

Offrom the finulitube.

Similituce of mariage.

As he is not to bee compted a good Bardiner, oz a good D2 thard keper, that is content with foche fruite as he hath alredy, onely cherifying his old tres, and hath no care, neither to cutte boune the olde, noz yet to fet newe graffes: fo that man is to bee compted no diligent member in the common weale, whiche bes png content with the present compainie of men, bath no mynde to encrease the number of people.

I from aucthozitte.

Goo the au shour of ma= mage.

If the greate worke man of thonges, God almightie home felf, after the £000, being reconciled to man, made this lawe (as we reade in Scriptures) that men hould not live lingle, but en. crease and be multiplied, that the yearth might be filled: and se png also that Chailte hymself lince that tyme, bath allowed mas riage by a miracle, chaunging of water into wine, which miras tle was the firthe that he did bpon yearth: and feyng Paule alfo biddeth every man that can not like challe-to marie-and that it is better to marie, then to burne in filthie defires, and besides this, milletha Billion hould bee the housebande of one miferit mult neves be, that Dreachers maie lawfully marie, as well as anp

any other tempozail men.

a Maria

I fro comparison of the leffe, to the greater.

It is a chame to see brute beattes, obaie the Lawe of Pasture, and manne, especiallie a learned manne, and a Preacher, like a stoute Giaunt to string with Pature, and to doe contrarie to her biddyng.

Offrom the greater to the leffe.

If the doughters of Lot doubted nothing at the matter, to lie Lotter with their owne father, when he was dronke, thinking it bet, daughters, ter to provide for encrease by fifthis luste, then that mankinde should decaie: shall not then a Preacher, whiche should have regard for the encrease of mankinde, also a desire to avoide formiseation, marie, if he be disposed, or otherwise can not live challes.

A of discordances.

De male reason from the contrary thus: Is virginitee bee a thyng given to Aungelles, and almost above mannes reache, then mariage is a thyng proper to man.

Ofrom the prinacion.

If the lacke of children bee a thrng hatefull to man, then the hauping of children, is a thrng ioifull to man.

Cfrom the relacion.

If a Bishoppe bee allowed by the scriptures, to bee a house bande, then is he allowed to have a wife, and by the scriptures wee reade, that he is allowed to bee a housebande, for Paule saieth: Let a Bishop bee the housebande of one wife. Ergo, he is allowed to have a wife.

C from wordes bifferyng.

That woozde is called a differeng woozde, what souer it is, whiche is not the same, that an other is. As thus: A Preacher is a man. Ergo he is no God. Priestes be men, as other menne be, and that some maried men ere now, have well knowen. Therefore, he mais marie a woman, if he can not live chaste, considering there is nother in all the scriptures to the contrary.

As I have dooen for the office of a Prince, and the mariage of a Prieste, so maie I also goe throughout the places, with any other matter, that is now in controverse.

As

As faithe, workes, penaunce, the facrifice of the Make, Baps tilme, the lawe, the Golpell, synne, saunder, rule, Preaching, and every other thing that man is bounde to knowe.

faithe de=

What is faithe: Faithe is a trult and ful persualion, where by onely we doc asture bs, that our synnes be forgiven bs, and we accepted as suffe before God, through the merites of Christe.

Ode thus.

Paule in the Epistle to the Pedaues. Faithe is a sure confidence of thynges, whiche are hoped for, and a certaintie of thynges, whiche are not seen.

The generall worde.

A sure confidence, and a certaintie of thynges.

The kinde.

A faithe, whiche is occupied about thynges bothe corporall, and also spiritualle, beleuyng that Christe was bothe God and man, by whom saluacion is attained.

The difference.

Thynges, whiche are hoped foz, and the whiche are seen.

To beleve alluredie, and trult the promises of God.

The partes of fathe.

Faith diver= Aie taken in Coripture.

The true faithe hath no partes. Albeit faithe is divertly taken in the scripture, fox, there is an histoxical faithe. As I door belove that Willyam Conquerour was kyng of Englands. There is also a sultifiying faithe, whereby I looke assured to be saved. There is a faithe, when one man faithfully promise than other, to doe this, ox that, and will stands to his words. There is also a faithe of miracles, whereby the Apostles did caste out devilles, and helped the diseased persones.

Chinges adioigned to faithe, and allo thinges annexed to faithe.

Hope, charitie, to be good to the pooze, to fozbeare from wice ked attemptes, to speake well of all, to eschue erceste.

The minde of man, 02 the foule of man.

The worde of God, or the holie gholle, Airryng the harte of man.

man, coumforting him in the merites of Christes pallion.

Life everlallyng, whiche is genen freelie to every belever that confesseth in hys harte, Jesus to bee Chapste, and assured is trusteth to bee saved by the onelie merites of hys passion.

Contraries. Unbeliefe, Desperacion, wherby manne falleth from God, to

bys btter damnacion fozeuer.

Thus we see how large the vie is of these places, so, not onely thall any one be hable to speake right, aptely, and very wel to the purpose, whensoever he that seeke out the trueth of any cause, by visiget searche and raunging in these corners, but also he shall largelie set out hys matter, with moche delite, and 0,202e lie tel hys tale with singulare profest, and passing gaine. And therefore I would wish that Logique were alwayes the square to rule our talke, and made the very touche stone to trie our reasons soche as in weightie matters full ofte are alleged, and then I would not doubte, but that solie should the sooner be espied, and wise mennes savinges the beter estemed.

C Dfoilputacion, or reasoning, what it is.

Hat is called a disputacion, or reasoning of matters, When certein persones debate a cause together, and one taketh parte contrarie onto another, the one and Mivering, and denigng, and the other fill appoling and confirming the cause so earnestite, as be can, wherupon after harde holde, and long debating, the trueth either appeareth, oz elles they rell bothe boon one poince, leaving the matter to be adinoged of the hearers, bpo the knowlege of bothe their mindes fullie had, and perceived. In all whiche matching and tougging together, thus mould be observed that every of them kepe they? owne fandyng, that is to faie, the aunswerer must fil ble flatte benigng, and shake of soche light reasons as are alleged, by the helpe of judgemente, whiche is the first parte of Logique, wherin are diverfe rules and lestons fette foozth, especiallie foz that purpole: the appoler must fight with weapon of hys witte, and til builde by that, whiche the auniwerer dooeth overthzowe, H.L. neuer

never leaving to folowe, and confirme hys cause til he have brought the other to some soche poincte as he shal not wel be have ble to audioe. And the rather to excelle in thys behalfe, he must ble the seconde parte of Logique, whiche is called Jauention, where he mais have Argumentes at wil, if he searche the places whiche are none other thing but the store house of reason, 4 the fountains of al wisebonne.

The office and buetic of the appofer.

all debatping of causes, warmeffe is ener thought great wisedome. And therefoze he that will shewe witte and learning, muste ble good adullemente, and take greate beliberacion with hym, and evermoze have fome chief grounde in hys head, wherunto he minveth to leavell all hys reasons be fore hand, that boon the graunt of the a weightier mattre mate enermoze be obteined. And wheras the answerer perhappes thall fmell where aboutes he goeth, and therefore will feke far tong holes to escape and flee soche daunger: The offputer muft alwayes kepe him in, & fuffre him at no hande to flippe alvate, but force him ftill to aunswere the propouned argument directs ly, that either he graunt the argument to be true, og benigh it to be good, ozels thewe wherin the faulte is, by either openping the boubtfulneffe of fome woode, or brelaring plainly, the wroat knitting and lapping by of the whole reason. And because where many woodes are fpoken, greate aduauntage maie bee taken, the appofer thalf in as felve woodes as he can possible. compachende hys whole reason, and framing it in good oadae, thall force thaduerfarie to make anniwere buto the partes, plainly, and without cloke, or boubtfull dealing in any wife, that byon hys open and manifest aunswere, afreshe reason maie out of hande be framed, and fo, one byon another, gathering rea fons from place to place, fo long, and fo often till at length be be brought to some one thing, which ehe thalf not be hable by reas fon to venigh. And thys would alwayes be knowen that the fame reason whiche proueth, should alwayes be either more targethen is that thing, whiche is proned, or els of lyke weight and largenesse with it. And so we reason from the generall to that:

that whiche is inferiour to it: and also fro the effectes of thinges to the causes: From the definition, to the thing that is defined, and likewise from all other places of invencion after the same sort.

The office of buctie of the auniwerer.

Haunswerer also mult be as ware, sas wilie, as the apposer is, seking by all subtile meanes to escape soche trappes and ginnes, as the crafteneffe of the appoler hath lated out for him. And therefore byom rehearfall of the arms ment, it is nedefull and expedient for him to repeate it buto him felf, in the felf fame ozdze as it is fet forthe and fpoken by the avpofer and after a little paufe, to make foche an aunfwere that the oppofer maie take litle aduauntage thereby, and at no hande to graunt any foche thing, that maie afterwardes tourne to hys awne harme, the whiche full oft boeth happen, when we graute that, as a trueth, whiche is plain falle hode, or venigh that to be true, whiche is molte true, or allowe thinges absurbe, to be coup tedas lawfull. And yet where as thinges in outwarde appas taunce maie seme true, whiche are nothing so, but have onely the outivarde hape and colour of certaintie: The aunswerer must earnesty take hede that then he be not beceived. For if one inconvenience be graunted, a thoulande millehappes dooe for lowe byon the fame, and a wide gappe is made open to entre into all errours. Therefore the aunswerer muffe at the firste hearing of hys argument, marke whether it bee made according to rus les of Logique, 02 other wife. For the matter and every part of the argument mate bee true in fense, when the framing of it to gether is full badde. And therefore in foche cafes, the argument multe beerefused, because it is not well proporcioned, neither get spaped in 0202e, according as the Kules of making argumes tes, dooen enermoze require. But if the argumente have hys due fourme and shape, then muste the aunswerer marke the trueth of hys argument, and if the allegacions been either doubt fuk,03 butrue in sense 03 buderstanding: thesame muste be refu fed out of hande as bulawfull, f of no force to cofirme the caule. And for the better auctoing of euill argumetes, the one of thefe tium R.tf.

tivo wayes must alwayes bee bled, that either we benigh forme part of the argument if the matter bee altogether faile and by true: De els that wee open the boubtfulnelle oz euill knittyng of some woozde o; sentence, by making a distinction (as the Logici ens terme it) and fenerally fortyng foche thinges, as then were thought, to be euil fet together. And thus the aunswerer beeing mare in hys doopnges, mate gene hys sudgemente without greate daunger, and force the appoler to geue ouer bys tackeling inithout any aduauntage gotten. But for thys whole matter of aunswerping to an argument, I door spewe my minde at large nerte and immediatly before the reperfall, of falle conclus Cons, 02 Deceipfull argumentes, whiche do folowe in the nert page, where I speake of consutacion, and therefore I furceaffe to talke any ferther in thes matter, least that with double inculcacion of one thing, 3 maie baying

tediousnesse unto al menne.

sa pictural recognicionale applicativa al la personale de la constantina del constan

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The

The Arte of Logike. The places of false conclusions, oz beceiptfull reasons.

Don that I have beclared, what, an argument is, what the places of invencion be, how they forue for the confirmacion of any matter, how every thyng is made, in hys due Bode, and figure, and also thewed the observacion of many thinges, whereby any one, thall bothe bee affured, that his argumete is true, (if it bee made according to the rules) & also male knowe that it is falle, if it be not made accessoing to thefame rules: 3 will from benf. foozthe, let out the maner of deceiptfull argumentes, called in Deceiptful ar latine, Repræhensiones, or fallaces conclusiunculæ, euen as Arts gunentes, oz Cotle hath let them forthe. Albeit, there is no argument lo des falle coclusios ceiptfull, but they all maie easely bee anopoed, if the rules bee marked, that are rehearled before; concerning the true making of an argument. For according to thold fairing. Contrariorum eadem est doctrina . That is to faie , of contraries , there is one maner of doctrine, for he, whiche can bandfomely fet foorthe a Lion in his shape and poztraicture, maie judge with reason a Lion euill fauouredly painted, and can with litle difficultie, theive the faults in every place; fo in like maner, if one ca make an argument, according to the rules about rehearled, in his due fourme and mode, he can tell also, when an argument is othera thise made then the rules can beare. To some menne, these plas ces of crafte that fololoe, maie feme Arannge, and pet euen in weightis matters, the wicked have derived their subtle defences from these deceiptfull corners. Therefore, because soche places, maje the rather be anoided, and better knowen, I will bothe fet forthe at large, and also teache, aswell as I am hable, how to confute them. And first to confute, is nothing els but to judge falle packing, and to bulofe by reason, thinges unit together by crafte. Therfore the Logicien, if he will dooe his part, must not onely fence bimlelf, for confirmacio of his atome cause, but mult therwith all ouerthrowe the affercion of other, also by reason moue their laignges to be falle, whiche by deceipt would cauets gle R.it.

gle the weake.

The maner of confutacion, twoo water confidered.

Confutació it maves bled.

For the firste, either wee purpose by disputacion, to anniwer fully to the matter, orels fecondly (if power want to compate In aunswere that) we feke some other meanes, to fatisfie the man & that there fiethe persone maner of water, either by making the obsection seme less three wayes, then it is, or by brynging some other example against it, or els by feking some meanes, to go from the mattter.

Me make thar gument appere flende, when we receine it laughpingly, and voclare by woodes, even at the first, that it is

nothing to the purpole, and so abathe the opponent.

Again, wee tourne another argument in our adverfarfes necke, when we baying another example against him. Dacis when wecharge him, with a like fault, & laie fome greater mat ter in his diffe. Laftly, we thift awate, from the violence of our aduerfarie, by making fome digrellion, 02 gruping orration of some other talke, whereby the aduerlarie, either is brinen to forget his argument, or els beeping blinded with to mothe mats ter, is forced either to goe no foorther, or els to thinke hunfelf content. In all whiche maner of confutacion, when we purpose to put a man to filence, I would with great moderacion to be be fed, a as litte aduauntage taken by foche meanes, as maie bee possible. For althoughte be a poore helpe (as in derbett is none other) vet many a man loofeth his estimacion, by moche biging of soche fashions. It is a worlde to see the subtle brain, of many bragging bodies whiche with bold countenaunce, beare an out ward hadowe of wifedome, having onely the malkyng bilage, a lacking the natural face. Thef well flade foutely in maintet. naunce of an butruthe, and with countenaunce seme to spewe it: pea, and by their bolde bearing it out, almost e perstuade the hearers, that they onely have the toue part, and that other are als together deceived. They wil faie, that no wiseman, would ones thinke that for shame, whichetheir adversarie bitreth with out al Chamerpea, they will fair, he speaketh to to blabifflie, and fo pathe him out of coutenaunce, that he Mal not welknowe what to fate, tlast of all, they will tride t tole metely, the with impubent

bent laughing, make thother pall speaking. I will not put any in this memento, as though thei were giltie: but their alune boin ges, hall put in themselves, on goddes name, forme. potwith-Rading, I would gladly withe (as I faich before) that there were a measure bled, and then soche doinges, might better be bome. Aunswere

Tate aunswere to the matter two wates, either generally made to the or particularly. A general auniwere is made three waies. First, waves. when the faulte is in the matter, that is to fair, in the woodes of either propolicion, when thei lignifie dinerle thinges, or be dis A general an uerst applied to speweit plainly: either benigh it as folishe, or waves. els diffolue it as doubtfull. As thus the Libertines reason.

Conthatfocuer is natural, that fame is not entil. To finne is a thing naturall.

Cergo to finne is not cuill The fenerall og fecond propolicion, is not true. And therefore the argumente is falle in the mattre it felf . 1 for Bod did create

the nature of ma, pure and cleane, and laied, that all was good, which he made, at the first creacion. Beither was it Boddes wil, that man Gould-alter bys commaundement, and fwarue from the pathe of his appointed Lawes, but rather the suggestion of the Deuill, and the weakeneffe of our flethe, brought man to

bell-death-and dammacion.

Again, when the faulte appeareth firthe fourme, and maner The fault in of making an argument, we muste beclare that it is not framed the fourme or according to the rules, whiche require that enery argument, making of an Mould bothe be in mode and figure, as 3 have before sufficietly declared. As thus.

CAll Magistrates dooe revenge.

Query bolde hardie man dooeth renenge. on ad said

Ergo euery bolde hardie man, is a Magiffrate.

This argument, being made in the fecod figure, is of no force; colidering it is no-mode, of the lame figure. For in this figure, all the Propolicios, doe not affirme altagether, but one of thein er uer doeth denigh, as it appeareth plainly, to him that lift to fee.

Thirdly, when the fault is bothe in the matter, and in the The fault maner of making, we muste refuse tharguments, and thewa bothe in the the me also.

fivere three

Libertines

the faultes plainly. As thus.

Couery flaughter, is finne.

duery adulterie, is finne.

Cergo every abulterie is flaughter.

First the faulte is, that aughter is not well befined for in warre time, it is lawful to kil, e every ma maie ftao in his alone befence, against violet robbers, rather kil the be killed. Thirds ly, thargument is in no mode, although it be in the fecod figure.

A particular answerping fue wares.

The particular auctoring of an argument, is fine wates bled. either by declarying in what deceiptfull subtiltie it is contemed. De from whiche of the places, it is wrongfully berined. De to thewe the woong frampng in every mode & figure. Da to make in. an argument, with a like reason, and so to anothe the cause. D2 b. last of all, to ble the Araunge Deceiptfull places, whiche shalbce

iast rehearsed.

And now will I tell particularly enery deceiptfull argumet, that whe loche a lubtle argumet halbe bled, either in disputació, or prinate talke: any one maie effice the faulte out of hande, and theine in which of these capcious reasons, the subtletic resteth.

M faife con= clusion.

ieg denided.

And first a falle conclusion, is a deceipt bled in an argument inhereby one bnder the colour of trueth, goeth aboute to enuets gle the hearer, oz thus, a falle conclusion is an argument appeas ryng to the ignozaunt, as though it were true, & yet is nothing true at all. Aristotle dooeth deute them into two partes. Some Falle conclusi be called vecespthful argumentes, when a doubtfull worde is onstwoo wa bled, 02 the kinde of speache is straunge, and mate be taken.ij. waies, and that the fault is rather in the kind and maner of frea king, then in the matter or very thing it felf. Therefore those that be good Beammarians, knowe the properties of wordes, and are skilfull in the tounques, can gaily well solute soche ers ross as be made by the millaking of woodes, of by falle biders Bhrales not flanding of phrales, wherof in very beede many berefies, and knowe, have moche falle boarine have bab their first begynning. There be again some craftie subtilties, whiche are not in the woozbe, but rather spring either of the entil knittyng together of the Propos ficions, ozels of the confusion of the thinges, that is to faie, when

caused er= rours.

ano

one theng is fallie appointed for an other, as in this proposicio a man maie eallie espie falle packyng, whiche is in the. y. figure.

(Fe- po fynne boeth beget a man.

Concupiscence. < fti- Concupiscence Doeth beget aman. Cno. Orgo concupilcence is no fynne.

The fecond proposicio, although it mate deceine a man that is not ware, pet it is altogether falle, bicaufe nature, whiche is a thing operined of God, booth beget man, not the wicked impotencie, or rather the destruccion of nature, whiche afterward fold lowed. Here it is plain, that mingle mangle is made of thinges, when generacion, whiche thould be attributed to nature is referred to concupifcence bicaufe it is in pature, and nerte adiois anyng bnto it.

Pow, for the nomber and dividing of thefe deceiptfull argus mentes, it is to bnderstande, that there be 13 whereof 6 are called sions, or the subtilties, in the woode of maner of speaking, and the other.7. are called subtilties without the wood, whe thinges are confous Ded, when the knittyng is altered, and one taken for an other.

The nomber of falle coclus division of de= ceptful argumentes.

Decemptfullargumentes. In the morde are thele following.

> r. The doubtfulnelle of wordes. 2. The bouble meaning of a fentence.

3. The loigning of wordes that thould be parteba ... The partying of wordes that should be loigned.

5. The maner offpeache. 6. The accent.

L thele names be comprehended buter this one woorde (doubtfull) notwith Candyng Aristotle setteth forthe dis ners wates, that he mate thewe the difference of thele boubtfull thenges. Faz, some argumentes have the doubte in a subtleties. woozbe, fignifiyng divertly, fome in the propertie of the phratie, fome in the loignying together of wordes, and fome other in the Dinibyng, and displacing of the same, as it shall appeare moze plainly, in the handlyng of these places severally.

The boubtfuineffe of a worbe. Omonynia, which maie be called in English, the boubte The boubte fulnette of one woozbe, when it fignifieth divertly, is a fulnette of maner of a subtletie, whe the deceipt is in a worde, that worde.

5.1. hath

bath mo lignificacions then one. And the realo is, that foche are gumentes are not good, because there are fower termes in the tipoo propolicions, for, the bouble repeate, lignifieth one thong in the first proposicion, and another in the seconde proposicion. Therefore , nothping is proued in the conclusion , when foche boubtfull woozbes, are placed in a proposicion. And therefore, when lochea lubtiltie is elvied, a manne maie beniethe confequente, giupng this reason, that it is a subtiltie, dealven from this place of boubtfulneffe.

.accomited ou am de sint Can example. It male aite aus le dre

Armeof Dous ble bnderstan. bpng.

Da- Query arme is a substaunce mabe of fiethe, blood, bones, linewes, and beines.

Bod the father hath an arme.

ri-

Ergo God the father is one & hath a fubstance of fleshe, blood, bones, linewes, and beines.

Jauniwere: this knittyng is not good, and therefore, 3 Des nie the whole. The reason is, bicause it is a subtilitie, of a doubt full worde, for in the first proposicion, the arme is considered to bee soche a one, as man bath, but in the seconde proposicion, it is not so ment, for it signifieth by a metaphoze, the power, freath, or might of God!

Canother example.

Emill twoo waies taben, SFe- There is none enill in the citee, faieth the prophete, whiche the Lozde hath not doen.

Sii- There bee many fynnes, and hogrible cuilles in the citee.

Orgo God is the audour of frame.

I Denie the consequente. Because there is doubtfulnesse in this words suill: for in the first proposicion, suill boeth signifie, the euill of punishement, as we call commonlie all calamitic es will, tall punishment endl, whiche are not finne, and in the fes tonde proposicion, entil doeth signific offence, and all naughtis nelle that is committed. Therefore, the feconde propolicion, is not agreeng with the first, and therefore, the argumente is not have blinded. good. Dino one thying rifeth fo moche controverie, as of the all our bliffe, doubtfulneffe, and double taking of a woode. Scholars bispute mile:

The milites asdrocm in

distribution.

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wife menne fall out, Lawiers agree not, Pzeachers ware hotte, gentiemen ftriue, the people mutter, good men giue counsaile, women have their wordes, this man affirmeth, thother denieth and pet at legth, the double meaning being ones knowen (whe all thonges are quiete) endes the whole matter. Therefore, it is good, first to be well grounded, and furely to state our felues, be por fome one affured knowledge, befoze wee talke of thynges Doubtfull, wherin refteth erroz. Belt learned of all other, is that man onely in my minde, which feyng repugnaunt fentences, ca by reason subge the truthe. Salomon saieth in his Pouerbes.

God the father from the beginning, created wifebome. The bulearned, the wicked, or the fedicious libertine maie take here an occasio to proue that Christ was man onely, and reason thus

Bob the father, from the beginning created wisebome.

Thrifte the soonne of God, is the wisedome of his father.

Ergo Chailte the foonne of God, was created ? from the beginnpng.

Therefoze, it moche availeth to knowe the double meaning of every doubtfull woode. In the first proposicion, wifedome is gnifieth the woozde reneled, oz pzeached by the mouthe of man. In the fecond propolicion, wifebome is taken for the fecond perfone in Trinite, according to S. Ihons Gospell. In the begins ning was the worde, the worde was with God, and God was the woode. Guery one knoweth, that every worde is not God, and yet this worde (whiche passeth all wordes) is God the sonne which otherwise is called, the wisedome of his father. A certain perfone, that is no small foole, as all men full well knowe, that knowe hom at all, beyong earneste at a tyme, in commending a bilhop of his acquaintaunce, declared to a noble personage, that this bithop had a goodly bale boice, and made at one time (q he) willyam as bale a fermon, as he never hard the like in all his life before, and therefore, worthie to be compted a greate clerke, in his food life iudgemente. The will not not faie, that this Bishop was bafeliepzaifed.

E 2mbiguitie.

The ambis

having diverse boderstandinges in it, as when the word des be placed doubtfully, as thus. Cresus Halim penetras magnam pervertet opum vim. Cresus going over the stood Hastim, shall overthrows a greate Empire. Here is not mencioned, whether he shall overthrows his owne, or an other mannes. By the which Dracle in deede, he being deceived, lost his own king dome, when he thought to subdue his enemies, and brying them boder subjection. Therefore, when sentences be spoken doubtfully, that thei mate be construed two maner of wates, and the partes diversite poinced, make contrary boderstanding: thei are referred to this place. And the rather to make it more open, I have made two Englishe berses, whiche beying diversity reade have two contrary meaninges.

Sa robberie doe not feare: thy Bod, thy maker.
Thill punishe not one: Bod spareth, be thou suer.

SA robberie doe not: feare thy God, thy maker

Mill punishe: not one God spareth, be thou suer.

There are twoo verses also in Latine, whiche because their be very pactie, and mais be twoo waies taken, I thinke it not a mile, to set them foothe here emong the other.

5Laus tua, non tua fraus, virtus, non copia rerun.

Scandere te fecit, hoc decus eximium.

Merfes fent

The Englishethus.
SMozthinesse, not willnesse, godlinesse, not goods
des, brought thee thereunto.

Skichelle greate, and moche auchozitie, with world?

These verses beyng read backwarde, either in Englishe, or in Latine, beginning at the last worde, have a cleane contrary understanding, as thus.

To come to honoz wozlolie, with auchozitie moche,

and greate richelle.

Spereunto, brought thee, gooddes, not godlinette, willinette, not worthinette.

Theis,

These two verses were written to the Pope, as worthis soche a one, and sette boon Pasquillus in Roome, even sor verie love, as I take it: not of the Pope, but of Gods holie worde.

An example of soche doubtfull writing, whiche by reason of pourcating, maie have double sense, and contrary incanging, taken out of an enterlude, made by Micolas Adall.

Wete maiffreffe, whereas 3 love you nothing at all. Regarding your richelle and lubitaunce chief of all, For your personage, beautie, demeanour, and witte. I commende me bnto you neuer a whitte. Sozie to heare reporte of your good welfare. Foz(as I heare faie) foche your condicions are, That pe be worthie fauour of no liupng man. To be abhorred of enery honest man. To be take for a woman enclined to bice. Cothyng at all to bertue ginging her due price. Tal herefoze concerning mariage, pe are thought Soche a fine peragon as ner honest man bought. And now by these presentes 3 doe you advertise, That 3 am minded to marrie you in no wife. For your gooddes and lubitaunce 3 could be content To take you as ye are. If ye will be my wife, De Chall be affired for the tyme of my life will kepe you right well from good raiment and fare. De thall not be kept but in fozowe and care. De Chall in no wife live at your owne libertee. Doe and faie what ye luft pe thall never pleafe me. But when ye are merie I will be all fad. Then ye are force I will be berie glad. Withen ye feke your hartes eafe, I will be borkinde. At no tyme in me thall you moche gentlenelle finde. But all thynges contrary to your will and minde, Shall be doen, other wife a will not be behinde. To speake and as for all them, that would be you wrong, I will so belpe and maintein, pethall not live long. Pozany foolithe bolte thall comber you but 3.

I (who ere saie naie) will sticke by you, till I vie.
Thus good maistresse Custaunce the loade you saue and kepe,
From Koisterdosster whether I wake or sepe.
Then this letter purporteth whiche ye have buside.
Then this letter purporteth whiche ye have busides.
The contrarie sense of the same, in the same wordes.



Regarding your richeste and substaunce, chief of all for your personage, beautie, demeanour, and witte,

3 commende mebnto you. neuera whitte Sozie to heare reporte of your good welfare. Foz(as Theare faie) foche pour condicions are. That re be worthie fauour: of no liurng man To be abhorred: of every boneft man To be take for a woman enclined to vice Pothyng at all: to bertue gluyng her due price Wil herefoze concerning martage, pe are thought Soche a fine peragon, as neuer honell man bought. And noto by thefeppelentes, 3 Doe you aduertife, That I am minded to marrie you: in no wife For your gooddes and lubitaunce: I could be content Totake you as yeare. If ye will be my wife, which was the fair Be thall be affured for the tyme of my life and and the delication I will kepe you right well from good raiment and fare De thall not be kept: but in fozowe and care De Chall in no wife live: at your ofone liberte Doe and faie what pe luft: pe thall never pleafe me But when peare merie: I will be all fad with a land Withen ye are foriet will be beriegland Withen ye feke your hartes eafe, I will be bukinde. At no tyme: in me Mall you moche gentlenelle finde. But all thynges contrary to your will and minde, Shall be doen other wife: 4 will not be behinde. To weake: and as for all them, that would one you incong, I will to helpe and maintein, pethall not line long. Pozany foolithe dolte shall comber you, but 3.

I (who ere faie naie) will flicke by you till I die.
Thus good maistresse Tustaunce, the lozde you saue and kepe,
From me Kotsterdotster, whether I wake ozslepe.
Then this letter purpozteth whiche pe have builde.

. CEhethrec beceuptfull argumentes.

Oniunctio distrahendorum, a toynyng together of those The totgning of woozdes through the house the thouse the thouse the thouse to be applied to the things that go before, or to the things that followe after.

Da- Thosoener knoweth letters, now hath lears

Sri- A Brammarian knoweth letters.

di. Ergoa Brammarian now hath learned the.

Here this Adverbe (now) if it had been referred to the firste poince, whiche is as ye see in this worde (letters) and the poince afterward made, when this woorde (now) had been put to it, all had been well: but because the worde (now) is otherwise placed, and referred to the nexte sentence, whiche is (now hath learned them) it is a false argument, because this worde (now) should be referred to the first poince, as thus.

5 Wholoener knoweth letters now, hath learned the

A Grammarian knoweth letters now. Orgo, a Grammarian bath learned them.

And so this argunet is good, being thus placed, but though this subtiltie seeme childishe, yet olde babes have bled it, even in the weightiest cause of our redemption, and thought therein to foile the godlie, reasoning in ieste after this sorte, and yet meaning good earnest.

S faithe without workes, is a dedde faithe.

Cergo, a dedde faithe doeth iustifie.

Persons mais see afalse packyng, so2, in the first proposicion, faithe standing alone, is soverallie reserved to the laste woorde, of the same Proposicion, which is (dooeth suffice) in the seconde Proposicion, faithe is reserved to the two words.

faithe with out wezkes.

asian and

wordes (without workes) to that the fame faithe, is not meant in the feconde proposicion, that is meant in the first, and the reason is that inordes are forgmed together, which should not be for infe aned, for now there are fower termes, whereas by the rules of Logike, there should be but the (faithe) is one (doeth fustifie) is the seconde (faithe without workes) is the thirde (a dedde faithe) is the fowerth terme. And the reason that there be fower, is, that faithe is first severallie considered, whiche never wanteth wozkes following her, as fruide declaring what the tree is: not that the fruite booth purchace intificacion, but rather giveth a to. ken, that by faithe it felf, whereof foche workes doe forma, ius Afficacion is atteined. In the seconde proposicion there is mencioned a dedde faithe a faithe without workes, whiche faithe the Deuill hymfelf hath, whereas if the argument were true, there Mould bee none other faithe, confidered in the feconde propolicis on, then was rehearled, and mencioned in the first proposicion. 3 have laboured the rather at large, to make this matter more plaine to the ignozaunte, not that it so moche neded (for the euas fion is eafie of it felf) but to thewe that this bulearned argumet is of no greater weight, then the other above rehearled were. Departing wordes that thould be loigned together.

The partyng of woodes that should be tolyned.

Is a dividing of the of the state of the sta

The law and the Golpeil.

The lawe and the Bolpell, are two divers thinges.
The worde of Bod, is the Lawe and the Bolpell.
Ergo the worde of Bod, is two divers thinges.

In this argument (the woozde of God) being a whole thing of it self, is divided, and where respect should be had, to the two partes ionalic considered together, whiche are nothing els but the whole: partes are severallic bendersanden, and referred to the whole, not bothe together as the should, bee, but severallic,

with

with their propreties, as they thoulo not be. For the woorde of God is not the lawe onelie, or the Golpel onelie, although it stands of these two, but is the lawe the Gospel bothe toigned together: for wheras a manne is made of bodie and soulle, the bodie is not manne, nor yet the soulle neither, and yet they bothe toigned together make by a perfecte manne. Again, not therefore are the lawe, and the Gospel Goddes woorde, because their are two dinerse thinges, but because they dode bothe propretie helong unto Goddes woorde. And therefore the lawe and the Gospell are otherwise taken in the first Proposition then they are in the seconde Proposition, wherepon there are sower terms contrarie to the rules above reheated.

The Articles of our faieth, are.rij. in numbre.

To beleue in God the Father, and Jelus Christ hys onely sonne, are in the Articles of our faieth.

Orgo to beleue in God the Father, and in Jesus

Christe hys onelie sonne, are tipelue in numbre.

The Articles of our faiethe

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Thys Argument is to bee denighed, because the doubtfulnesse riseth of division, soz, to believe in God the father, and in Je
sus Christe hys onesie some, are tharticles of our fateth, and yet
they two are not the whole. ris, in numbre. Therefore, they
two being of the ris, are wronglie placed, if they be divided
into ris. Again there be fower partes, or termes. For in the sixt
Proposicion, this parte (tharticles of our fateth) comprehede the
stwelve in numbre, but in the second Proposicion, the double repeate, that is (tharticles of our fateth) done not comprehende all
the articles, but two onesie, therefore it is an earl Argument.

Thys kinds of arguments is vied often times of those, which by reporting another mannes labour, and hys wel booing desprace thesame, either by adding, or diminishing thesame, as by taking a pece of a sentence out of some Doctour, appliying it for their purpose, or by adding more then they sinde, as bothe diutanes and lawiers often times ful bugodie have doe, not regarding the whole course, and order of the thing, but taking out pat thesame pieces, to serve their bugodie purposes, which in deeds

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made nothing for them: neither they theimselves vooe bnocks stande sphat they beyng, when they book not marke the whole course of the matter. The Komishe reason thus.

CIf thou wilt enter to heuen, kepe the commannoemets. Therefore, kepping the commaundementes, purcha-Zieth heauen.

3 Romilbe reason for tua Wificacion.

moorked are mosd not bes pooeth them, but because theim.

Thys argument is false, by leauping the best out, for the dos drine of the Golpell mult firft be had, our faith mult be fallened and Theple mult fancifie our dopinges, befoze thei can be good. Beither is any thing good, because we booe it, but because it pleaseth God to accept it. It is true, he that doeth wel, that have cause menne well, but who is be: Quen thesame bodie subiche first beleueth in Thrille, and apprehendeth mercie by faith, whose woorkes, god alloweth God accepteth for good, otherwise he thall never come where Bod is . Therefoze efpte the subtilties of the bingodife, and file they2 fraude.

The fifth place.

The maner offpeache.

Confession

Igura dictionis called other wife in good Latin, forma orationis, the maner of speache, is when the phraise brebeth errour, and the proprette of the foundue not well knowen engeozeth ambiguitie, as in the big. Chapiter of Das thew. Withen Thapft bacoe those, whiche were healed of the Leproficinos, and thefoe themselves to the Priest, our fathers aps blied thes fairing, to confession, thinking that enery one was bounde in conscience under pein of damnacion, to confeste hys finnes to the Prieff, enery pere ones, where as Chipftes meas nong was nothing fo, and therefore thei were moche beceined, in the maner of speaking. This o202e was in thold lawe as we maje read in Leuiticus, that Lepers came not into the toune, but if any happened to be inhole and amended, he was firste com mamoed to the we hymfelf to the Paielle, that the Paiell feyng bys bodie cleane, might be a witneffe to the congregacio, of hys amendentent, and fo the man after that might the rather be fulfered to goe abroad, and be in compaine with other men.

But even as they have fondly wrested thys place to confes-Conscuen fo might light women, & cuill disposed wines, abule their

their housbandes fondly, erpounging S. Paules woodes in the vis. of the first to the Cozinthians, where he lateth. The wife is bonde to the lawe, as long as her bouldande lineth, but if her boulbande deper the is at libertie to Marie, with whom the will. But God forbidde, that women fould take thus aduauntage of their houlbandes flepping, as the Komishe folke have abused all me wakpng. Slepe in this tert, fignifieth nothing but death. and yet, might wome alwel abufe thestert, as other men haue Slepe, what abuled Christes laigng, for the maintenauce of confestio. There it lignificth. fore, the propretie of cuery freache, and the maner of freaking, ought alwayes to be observed: we saie in English some time. to some one with whom we are offended, ah sirrha, ve are anho nell man in deede, and pet wee door not meane, that be is howelf in deede, but thinke rather that he is a naughtie felowe. So like of the Iches wife. There in the Bould be taken of the Telnes, faled to his Apostles, dormite & requiescite, sepe on firs, and take pour rest, not that he would thei should so ove, but to their rebuke & shame he spake it, because they were careleste, and tooke their rest. So pante rebus-Paule rebukyng the Cozinthians, because they made Beathen kyng the Co men their Judges, and pleaded thepz causes bnocr them, saied, if there be no bodie emong you, to heare your alone causes, make bile persones and abtedes, to be subges emong you . Pot that he would it Monlo bee fo, but to their thame, he spake it as mebine be faieth himfelf. Also buto thes place maie be referred, the kind phrases of phrase, propre to every toungue. As where it is in the Bospel: Math. b. Agree with thone adversarie quickely, whiles thou art in the wafe with him least that adversarie beliver thee to the Audre, the Judge deliver thee to the minister, then thou be cast into prisone. Merely I face buto the thou waite not come out thems, til thou have paied the ottermolte farthond. The whiche matter, faind Luke rehearing, bath thefe woodes in the last ende. Luke rit I tell thee, thou departed not thence, till thou have made good the bittermost Bite. Witho dopeth not fee, that the last fentence, doneth not lignific a condicion, but rather noteth, that he shal ne uce come at all. for the spiritual meaning considered thow can man through finne concened to the fire of hel, beliver himself, or T.ti. 3313

paie bys raunfome to god for bys faluacion. Again 3 read thys in the.i. of Dat. Joseph affone as he awoke out of flepe, did as the Angell of the lozde bad him, and tooke hys wife buto him and kneive her not, til the had brought forthe her first fonne, & called his name Jelus. How then did Joseph knowe her afterwarde. that is, bid he the acte of nature with her: po, berely, he bid not compainte with her carnally at all, but the lineo fill a birgine, he bare the name onely of an houseband, or maried man. As we read alfothat James & Ihon were called the brethren of Christe. and pet were they not in bloud hys naturall brethren. But some not experte in toungues, maie wonder moche at this exponction, notwithstanding if they would weigh other places that are tre like maner waitten, they fould have no nede to meruaile at al. We read in theight chapitre of Gene. When Roe had fent a crowe out of the Arke, to bring fidinges again, he faied that the crowe came not till the yearth was baie, & pet we reade not in the scripture that the Crowe came to the Arke again at all, but did rather flie cleane awaie. And pet the text faieth, butil the pearth was daic, the Crowe came not. The Paophete faieth of Boo: Thou art from worlde to worlde, and pet here is no determinate time mecioned, for Bod is a lunng fubliaunce for euer. vea, I thinke wee have the like phyale also, eve in our Englishe toungue. The fiffe necked faiethus: 3 will heare no Pzeas ching, till all menne becagreed. And when is that : Warie neuer I thinke. Therefoze those that bee ignozaunt in the toungues are easely decemed. Like wife we read in the twelve Chapiter of faind Matheine. Qui dexerit verbum aduerfus spiritum sanctum non remittetur ei,neque in hoc faculo, neque in futuro. De that speaketh a woode against the holie thost, shall not be forgeven neither in thys worlde, nor pet in the world to come, that is to fate, be thall never be forgeven, for proufe wheref, and ful cons firmacion that thes meaning is true, and oughte not other wife to be taken. Saince Warke alfospeaking of thelanie matter, hath thefe woodes. Werely I fair buto pour, all finnes thalbee forgenen buto memes chilozen, and blafphemie wher with thep blaspipeme. But he that blasphemeth the holie Choit, thall nes

Marke, iti.

uer haue forgeuenelle, but halbe guiltie of eternall damnacio. Thus we le that the maner of speache bled in Bathelve, is plain Ip opened here in Marke. Saince Luke in like maner, inholoes Luke ris. uer speaketh a worde against the sonne of man, it chalbe forges nen him. But buto him that blasphemeth the holfe ghost, it shal not be forgeuen. And pet notwithstanding all thys, the weake learned referre thes place to Durgatorie, molte bainly and with out all reason. The maner of speche causeth ambiguitie, by reas fon of the affinitie in woozdes, and when one bath loft al the mo nep in hys purfe, and for lacke of coigne, is fain to hold the candell: Another manne, when he feeth thesame bodie dooe hys ductie with hys cappe of, to his better, might saie merily by the Bare, two maie of a fute to the worthieft perfo: 3 praie you fir let this good waies taken. felome be coucred, he is bare, where as bare fignifieth a bare purfe, affeel as a bare head: and is proprety fo fated. Again and molte aptly thes subtiltie taketh place, when fentences bee euill poinced, and the fense thereby depraned, as some that maintein fullification by workes, have Graugely abused a terte of S.Aus gultine, making the poince plain, where as it hould be an in- Augustines terrogative, and hath been of late peres lo founde in an old wait praved. ten hand. The fentence is thys. Quifecit tefine te,non potest feruare te, fine te. We that made thee with out thee, cannot be faue thee, without thee: Where as making it a plain poinct in Latine, it hath a cleane contrary bnderstanding, and mas wordesspoke keth moche for the maintenaunce of falle religion . Forit is by imitacion. asmoche, as who should safe: he that made thee, without thee, cannot faue thee, without thee . Pozeouer moozdes spoken by imitacion, that is to fale, when one rehearleth that whiche another ma faieth, mult diligently be observed. Paul matteth to the Collostians, weweth the naughtinesse of some me, that wil kepe limple folke in subjection with their tradicions, & trouble the confciences of the weake fairing, booe not touche, booe not tatte, dooe not handle meate, whiche Paule reciteth, in rebuke to the Dipocrites and obstinate Pharistes, & pet some not with standing fonoly have misconstrued thesame. perswading theim felues that Paule gave foche commaundemet. Therefoze thole T.iii. things

thinges which are spoken by imitacion, folologing another man nes speache, must otherwise be understanden, then those woodes inhiche a man speaketh of himself, and geneth instruction certainly thereby. Thus farre have I handled thefe subtile arous mentes. Inhiche arc in the wordes: now will I rehearfe all foche falle conclusions as are in the matter. And first this is to be no. ted that the faultes of enery argumente, are either in the inzoa definying, and not well fettying foothe the nature of any thing, or els in not aptly binibpng, or lattly, not abuifebly weighping the causes of things, but beaping them by without 0202e 02 reas fon. Thother subtilties aboue rehearled maie either be auoided by well marking the true definition, or els hauping respecte to the viuision, by declaring severally how large every wood maje be taken and what errour maje rife by the falle understane oving of some one worde: the subtilities following contein forte absurbities, and rife not boon the nature of some one worde, but take their grounde of the mattre and thyng it felf.

There be feuen in numbre.

C f. From the accident.

ii. From that, whiche is partly and after a sorte

iii. The miltakyng of fentences gainlaigng.

iii. The consequent.

b. The cause that is not, put for the cause.

S vi. The Tuckoes long, or thynges doubtfull, to prove thynges that are as doubtfull.

Pany queltions alked for one laiging. The first deceipt.

The accident

Allacia accidentis, the deceiptful nelle of the accidente, is

F when diverte thynges are inigned together, in one substaunce, that is to saye, when one, and the same thing, is
referred bothe to the substaunce, and also to the accidente, or els
when the accidentes (which are not of the very substauce of man,
but maie be awaye, the man stuying still) are not well to igned to
gether, or els, when we make our argument, ab inventis, that
is to

is to fale, by that thing, which happeneth to a man casually, repronounce the same, to be the very propre cause why, and where fore, the or that is so. Of the first, the maie be an example.

That same whiche flethe is, fifte is not.

Fichcefice

Flesheis foode.

Therefore fifte is none.

In the first Proposicion, I be brestande the substance of slethe, and in the seconde Proposicion, I means the accident or propretie, in the sign theim bothe, and therefore mine argument is not Lawful, because I referred, bothe the substance and the accident, to one, and to the same subsects. For although slethe and sithe, be not alone in substance, because sleshe is one thing, and fishe is another, and either of theim bath their propre beeying, & distinct substance: yet they agree bothe in their accident, that is to saie, in soode, to serve so, the sustances of man.

Spofinne male be committed.

Micked men, euen whe they execute Justice, doe linne. linne, cuen in

STherefoze, wicked menne maie doe no Julice, beyng erecutyng

Elet in auctozitie.

The first Proposicion is true, and the seconde also, for what focuer is not of faieth, thefame is finne. Beither can any thyng be well, how foeuer it femeth in our pies, excepte our faithe be first fastened bpo the free mercie of Chapst. Therefoze the Jelves bow foeuer they live, keping ozoze, observing lawes, fozbearing riot, pet all their boynges, are nothing but finne, whatfocuer they doe, seme it neuer so honest, oz Godlie, to the sight of mane. And pet thys argument is not truely lapt bp . Fozin the firfte Depolicio (linne) is colidered by himfelf, therefore it is trucky faied, that no sinne maie be comitted. In the feconde Wzopolis cion, where execucion of Jultice is reported to be finne, it is not so of it self, but because the persone is eail himself, which erecus teth the Lawe, and therefore the offence cometh cafually, and as the Logicians faie, per accidens, where as finne befoze was confi dered, according to the substaunce. And therefore, though the of ficer being naughte offendeth when he ministreth Tustice, (becaufe faithe maketh all woozkes good) pet multe he boe Juffice, because

because it is so commaunded, even as he must ensuredly belove, that Jesus is the Pestias, the promised savioure sent of God. And though the dooping be evill to him, yet it is good to other. Again, thus reason some.

(By faithe we are fullified.

Faithe is a woozke.

Corgo by wooskes we are justified.

Thys Propolicion is falle, considering that faieth, in the first Proposicion, is the same, through whiche we are instified, not by the worthinesse of our beliuving, but through the free mercie of Christe, the which we apprehende through saithe. And therefore we muste in thus saigng consider, that faithe is referred by relacion to Chryst, through whom onely, al mercie is atteined, and that grace cometh, not because saithe is a woorke, but because mercie goeth before, and receiveth frely all belevers, without worthinesse either of beleving, or els of doing any other work. Therefore in the sirst Proposicion, saithe being not so taken, as is in the seconde, were maie saie well, it springeth from the design of the said well.

Inother argument. CThys man is a wittie felowe.

eciptfull place, and is therefore not lawfull.

Thys man is lame.

Cergo thys same man hath a lame witte.

Thys is enidently falle, because the accidentes of the bodie are referred to the substaunce of the minde, as by thys last are gumente, ye mais see the lamenesse, which is of the bodie, is at tributed to the minde, subscreby the reason is bain.

The thirde deceipte is, when many thinges are referred to one subject, we make that to be the very next & chief cause which is a casuall thing, and cometh by happe onto any bodie, as thus.

S Dauid is a bleffed man. Dauid is an adulterer.

dergo abulterers are bleffed men.

Joenigh the consequence, because it is a deceiptfull argumet, by that, whiche is the accident. For when many thinges chauce to one man, we mult see what the very causes are of the things whiche

Faitleis &

whiche weattribute to the lubied. Dauid is a bleffed man. And inberefoze: Pot becaufe he was an adulterer, foz, that happened to hom cafually, but because he was chosen of Bob, and had the' feare of God before his ives, and although this happened by the instincte of the Deuill, pet be called foz grace, repented foze and trufted in Gods mercie, as the Plalmes plentifullie beare fott. nelle, and this was the cause why he was blelled, so that in the first proposicion, David is otherwise considered, then he is in the feconde 1020policion, feyng an accident rafually happenying, is mencioned in the feconde part, whereas in the first Deopolicion a naturall power of God, and his especiall grace are bothe toges ther rehearled and comprehended. And therfore ve must observe that in foche beceiptfull argumentes, although many thynges are referred to one subtede, yet are thei not after one sozte, com prehended in thefame subicate, but diversite confidered, as when Ficigne accidentes, bothe of bodie and minde together, as thus.

(This fellowe is a Gospeller.

This fellowe is blinde. and do

dergo, this fellowe is a blinde Gofpeller.

Here ye mais let the accidentes of the minds and bodie, for and together, whiche thould not bee for And as for men blinds by nature, I have knowe foche, that might more worthely have been Bilhoppes, then other, with all the iyes their have. For, though their light failed, yet their tongue ferued to fet forthe the glorie of God. But some of our patiours see over well for their since profite, and over little for our saufe conduite.

Che Anabaptifes reafon thus.

Sanne is nothing, velevueth no punilhmente Synne is nothing.

Cergo, fonnevelerueth no punishement.

In the first proposicion, that thing is ment, whithe is not at al, but is cleane gone from nature, or els nener was within the nature of thinges. In the seconde proposicion (synne) is reported to be nothing, because it self being nothing worthe, sposseth a man of his other vertues, and so overthroweth nature, as much easit can. We mais se a man blinde, we subge that he bath losse

his fight, berein we esteme the fight, to be a gift given of Bod, blindenede to bee the taker awaie of that, whiche was given of God. In like cafe, finne is the bestruccion of that, whiche mas. being of it felf nothing. And fo in this cafe, to do well, is a thing the wante whereof, is nothing, the whiche, is finne. And thus, Ine fee that this worde (nothing) is twoo wates taken, first, linhe a thong is nothong at all, neither vet ever was, againe, when a thyng is nothing, whiche before was fome thing: As before finne, was grace, whiche finne is here called nothyng, and vet before nothing, whiche is mencioned in the firste Proposicion, was never pet any thong, the one is called in Latine, Nihil pris wans, the other is named, Nihil negans.

Can other.

Moifeg lame encrealeth fin

C Talhatlocuer encrealeth linne, is not to be taught. The Lawe of Doiles encreafeth finne.

Cergo, the Lawe of Poiles is not to be taught.

aunswere, the lawe encreaseth not finne, by the owne nature, but casuallie. Foz, when man hymself, is corrupted with bice, then the Lawe maketh his firme appere hainous, and encreafeth the knowledge of finne in hom. So that in the first propolicion, the nature of encreasong sinne is considered: in the fee conde Depolicion, the caluali happening is rehearled, and the knowlege thereof mencioned, when thinges are made open onto our ipes, and the feeling of finne enident to our hartes, which before for wante of fkille, was not feen nor yet knowen at all. All forbe argumentes, multe be avoided by diffinection, that is, pe mult beclare the bouble meaning in the two papolicions, and then be have foluted the subtiltie.

The feconde.

fro the part so the whole, Mom that, whiche is partie, and after a forte lo, to bee full, and inholie fo, and by colour of the parte, to give liudgement of the whole the murismon

(Df this beceipt there be fower kinbes.

When the sentence propouned, repugneth to that, whiche foloweth, as thus.

A deduc harle lieth in the Diche. Grgo it is a horle. Soche horses

horles were good to be lette for hire, when men run awate with theim. It is rather called the carion, or carcale of a horle. Withoutleth a dedde man, soche a one as he was before?

y. Again, whe fantalie frameth some wonder in a mannes hed, and a thyng is conceived by imagination, whiche is not at all.

Santiques or gargilles are deuffed by painters.

Ergo, there are foche creatures in beebe.

ty. Thirdie, when a thong male bee, and is alreade in power to face Areight, it is.

Sa ragged Colte maie prone a good horfe. Ergo, the Colte is alreadie a good horfe.

Euch in weightie matters of religio, this reason bath been blev, as ye shall see hereafter.

fig. Fowerthlie, when the part is taken for the whole.

Somine is entil for those that be licke of an agelus.

This argument is from the particulare, to the binuerfalle, the whiche is easie to be audided. Therefore, errours done often chaunce, when we comprehende the whole, speaking onelie of the parte, or when we make the signe, to be the berie self thing, and although ye have had childishe examples before, onelie to make the matter plaine, ye shall see that in weightie matters, this deceiptfull argument bath been bled.

Me heare many now a daies crie out, and faie, the lawiers Lawiers, are naught, thei meane no truthe, but onely seke for lucre, whereas no man I thinke, condemneth all Lawiers, although he have suffe cause, to accuse some wretched Lawiers. Some saie again that Priestes have leste somication gathe well, and are never priestes, suspected now a daies sor adulterie, being yoked in lawfull matiager but some spare not to saie againe, that thei have made an exchaunge, leaving up whoredome, and following courteous nesse, the Deuill and all: Parie God sorbidde, that all Priestes thould so doc. And in deede, if any one should so reason, I would recken his argument to be comprehended, within the compasse of this sails conclusion, Thus reason the Anabaptistes.

TI.II

Marigh:

Unrightus oulnes in es uery kingoo. In every kingdome is moche burightuolinelle bled.

13p this meanes wee thall have no kyngdome, no lame, no politicall order, no trade, no discipline, no tudgemente for offens dours. But this argument is to be rejected, becauseit is to be derived from the part, to the whole, Foz, although many thinges be amille, in a politicall bodie, pet the whole therefore mult not be distolued, the lawes muste not be abzogated, noz pet good ozder abandoned: for the chief thong that is in every Empire, is a thing, ordeined of God, and a rightuous thing, as for an eram ple. Politicall order, lawes, statutes, judgement, erecucion, and punishemente of offendours, been altogether ozdeined of Bod. and therefore, thei realon amille, that faie there is an abufe in a politicall order, therefore, wee thall have no order at all, in any common weale, and againe pe shall perceive, that there is moze in the conclusion, then was rehearled in the twoo former 1020policions: for, in the leconde Propolicion, the vices generallie are rehearled, but in the conclution, the realme felf is altogether named . Therefore, wee ought viligentlie to note the circums Caunce of the thyng, if wee will anothe this subtiltie, and when a thong is spoken in part, we must not thereby indge the whole: as measure the briver sall, by that, whiche is comprehended bits der the generall. and the services after.

SAman maie to lake an avulterous wife.

Crgo, he maie forlake his toife.

Contion:

This is from the inferiour, to the universall, whiche is not well gathered, as it kandeth here: for, although a man maie for sake his wife, beeping naught of her bodie, yet mate he not for sake an honeste woman, when it like th hym to chaunge. For, this woorde (wife) in the firste proposition, is hedged with her circumstanace, that is to saie, adultrie, inhiche causeth dinores went. Petthen is this argumente good, the king mate putte to death every each every each every each every each man: Ergo, the king mate put to death every man. Again, if we will trason negativelie, as we did before aftermatively, we shall frame our argument anisher as thus.

Po

S po wife foulo be put awaie.

Zergo, neither a naughtie wife thould be put awaie. A hill Againe, or henristen I senord w

Co wine is cuill.

Ergo,no mingled wine is cuill.

This is from the bniverfall to that, whiche is inferiour, and as ye would faie, hedged with his circumstaunce, and compassed with that, whiche befoze was neither in wife, noz pet in winc: foz, a wife fo long as the kepeth her felf to her houseband onely, the is no adultreffe. Wine that deinketh of it felf, is not mingeled, and therefore, the arginment is not good, because that thing is in the leffe, or inferior, whiche was not in the generall. There is a figure in Rhetozike, called Hyperbole, that is to faie, luben athing is spaken beyond measure bucrediblie, and pet is not fo largely mente. As when I will praise a man for his arength, Thyngs spowill faie, he passeth Bercules in manhode, meaning that he er, ken aboue selleth in manhode and baleauntnelle. If wee knowe one that runneth well, either dogge, man, 02 hozle, wee ble to faie, be is as fwifte as a Swallowe, be flieth like an arowe out of a bowe, meaning onely that he is ercedying fwifte. Therefoze, we mult diligently take bede. When foche freaches are bled, that we take not them as thei bee spoken, but as thei are mente, neither take the whole for the part, when the whole is expressed in woordes, and the parte mente in boderstanding. And alwaies be wife in our mounting, that afcending ouer high, we be not commaunt beb to come boune as fooles. A nobleman had a childe, whiche was berie toward in learning, and partly for foche worthinelle as was in the childe, and partly to get fauour of foche apære, as the father was, divers commended the child wonderfullie well, and one about all other, thinking to face the moste, not content with right ercellent, or marueilous wittie, or to toward, faied thus after other mennes judgement, and report given. Surelie a monfice. in my minoe, the childe is even a very monter. With that the noble manne laughed, to heare his folie, and all the other like. wife that were there. Therefore, it is good in blyng loche palfying reportes, discretelie to wate theim before hande alwaies. Thitt. thies.

Dieremie faieth.

Scio Domine quod non hominis via eius.

I knowe Lozde that man hath not his wate.

free witte,

Therefore, man bath no free will at all no abuile no choile.

This confequence is not god: for. Hieremias fairng muft be

to deliberate either this waie. 02 that waie. Beremie.

Chziloftome his faipng.

Blatoes fai=

pagef Gods

boyng.

of force of man, neither can be booe any thing of hymfelf, alone Sennacherib Without the helpe, o; grace of &DD. Sennacherib that wickes

king, thought by his owne power and wifedome, to winne his spurres against Jerusalem, but he trusted so moche to hymself,

bnderstande exclusively: the wate of man, that is to faie, the call lyng of man, is not onely ruled, og ledde by the power, arength

and his owne wifedome, that he loft his botes and al, at length.

The chief and principall cause of all gobie actions, procede from God, without whom all our boinges are theall, but so not with

Canbing boe thei procede, that man bath choife, will, and liber. tie, to doe good thinges, being affifted with the grace of God. As

Chaift praifeth the labourer, and faieth. To hom that bath, fal-

be ginen. And Chailoltome laieth berie well, God baweth bns

to hym, but he draweth the willing. For, God wille haue our

god will, to be foined with his calling. Therefoze, Plato in his tiy. booke, where he frameth his common weale, booth well mis

tigate this Byperbole, in this fentece, whiche femeth increvible

(Bob dooeth all thinges, and ozders every action) fatyng 3 dooe

well allowe this Sentence, that God ruleth all thinges, but fo

notwithstanding allowe it, if it bee well understande. Foz, it

wer belt to ground it fo, that mannes will, labour, and biligece,

mult be ioigned theronto, as we fe in failping upon the fea, thips

men call to Bod for belpe, and Bod will belpe them, but fo note withstanding, if thei belpe theimselves. According whereunto

there is in the fables of Clope, a tale of one, whole cart flobe fall

of a cartethat in the mire, whiche man lepng his carte lated fatte, cried to Ber-

cules for helpe, and praied that he might come from heaven:

auniwere was made, that he thould first helpe himself, and then

call byon Dercules, ozels his carte were like to flicke falle fill.

Canother argument.

The

Choes fable Anche fatte,

The churche doeth noter

The Churche doeth not erre. The Pharifies are the Churche. Cergo, the Whariffes doe not erre.

The decepte is, from the particulare to the butuerfalle. As who thould fate. Some booe not erre in the Churche. Ergo, no bodie doetherre at all that is of the Churche: whiche is faile, for the Churche is as well of the enill, as of the good. The good me that are trained in the truth of God, and taught the true love of God, by ofte reading and following his woode, have the true light, and erre not. Diber that bee flouthfull, carelelle, brouned in ambicion, and all worldlie lufte, bothe can erre, and doc erre, from time to time. Therefoze, whereas & faie, the Churche both not erre, it is called Synechdoche, that is to faie, when the parte is bled for the whole.

I In other argument made by the Inabaptiftes.

To the fulle, there is no lawe let.

The riotous forme after his convertion, is fulle.

Corgo, to hom there is lame fet.

The lufte is free from the Lame.

This argument is from the part to the tobole: he is belive. red from the lawe, for so moche as perteineth to his condemna, cion, but he is not free, for so mocheas belongeth to the oue obe-Dience, whiche he oweth buto Bob: foz, this ozber fanbeth fozes ver moffe feofally, that every creature bee obedient to God the creatour. Again, fozalmoche as every infte man, that is converted from his entil wates, there remaineth a wicked inclinacion, thesame must alwaies bee brideled and kepte in feuen with the terrour of the Lawe, as though it were a mouferolle.

The figne is often tymes tourned into the thyng it felf, as I rehearled before. cateadachid adt alana diamail a somushant

> There is faind George boon the windowe. Zergo,tt is laina George hymlelf.

This argument merrhaue bled, when thet have feen a man painted on a wall, og graven in a Cone, but alwell thei might Imagentes call the plaure of the hogle & George, as the plaure of the man, ken for fain This is S. Challopher, This is S. Loie. This is the picture of cres. Secundum

Thrift:

Chaifte: ergo, it is Chaift. This is an Image of our Labie: ergo. it is our Ladie, and here the will worke wonders, more then in another place, as the did at Walfyngham, at Bolton, at Line colne, at 3pfwiche, and 3 can not tell where, when Prieftes gas thered money, and pooze folkes were mocked ere ve mult des nie the confequent, because the figne is not the thong fignifico, neither is & De bounde to any place, to the whiche he hath not bounde hymfelf by his woozde, noz yet any faind neither. This rule overthroweth all maner of Joolles, whiche have been in al ages, from tyme to tyme. In this kinde of subtiltie, pe must dis licentlie obserue fower circumstaunces, the persone, the tome, the place, and the maner of comparing thinges together, allwhiche are falle, and occeptfull realons.

The persone. An Officer appointed by the kyng, maje sende an offendour to warde, by auchozitie.

Ergo euery man maie.

It is not lawfull to walke in the Areates of London after the watche is let.

Cergo, it is not lawfull to walke in London at all. Theplace.

St is not lawfull to give a blowe win & sourt gates: Cerquit is not lawfull at all in myne own defence. and lette, waste Chemianer of realonging. In the Formula 273

The Sat is an Image of a man, and at the and much des and drai Ecrositisaman. Indice and enterella Cum senalace

then:

Compare these twos together, and marke the accidente ads toigned to a man, and pe thall perceine that it taketh awaie all fubitaunce, e leaneth onely the shadowe: foz, this woode pain ted restraineth the other and compasseth him within his bounbes, fo that a vainted man, can no more be called a man, then an adultrous mife, can be called a mife, for, fo long is a moman cal led a wife, as the keepeth her felf, within the boundes of matrimonie, otherwise the is no wife, although menne ble to calle thenrines. Core en recoccemente. Prigodica In Gran and R

Secundum

that is not able to proue the matter, is brought in, as a cause that though it were of force, and Arength, but the grounde is not put being considereth, the faulte is easelie espied.

SDronkennelle is enill: Ergo wine is naught.

Mine is not to be reproved altogether, although some as buse the same, for it is a good thing ordeined of God for the suite naunce of manne.

Inother argumente.

Some young menne when they come to their lands fal to buthaiftenes.

Cergo riches are not good.

In al soche Argumentes, wherin good thinges are reproued, because evil bodies abuse thesame, the evil will and the naughtic enclination of the man, whiche abused soche thinges is to be rebuked: therefore when it is otherwise, it maie be saied, that a cause, whiche is not, is put sor a cause. As some abuse Paules meaning, when they goe about to deprace Philosophie.

Paul warned that we thould not be deceived by 19hf

losophie.

Ergo Philosophie is naught, laie some.

19 hilosophie

The Argumente doeth not folowe, for a good thing maie be moche abused, and yet the thing it selfe maie not be altogether rejected as naught: therefore Paule doeth not codemne demonstrations, and principles, whiche are affured truthes, taught by sciences, as in Arithmetike. wii. and. wii. make. biii. In Philosophie, the whole is greater then the parte, doe as thou woulded be doen but o, but he reproued the abuse of sciences, when there is made a mingle mangle of theim, and one confounded with an other, as some have saied that Philosophie will teache a Chrystian, as muche for his profession, as the Prophetes, a the whole Bible besides wild decides made Paule bid men take hede that they be not deceived by Philosophie.

Powa dayes they will faic, I cannot tell, here is moche Preas Good Prease they much teaching of Goodes woods, but I fee feive folos chers e emissiones in the finers livers.

wers of it, it was a better worlde, when we had not halfe so ma ny preachers, Perches were never more ripe, naughtinelle nes uer more abounded, therefore gene be the old learning again,

and take you the newe.

Thys reason is not woozthe a strawe. The wickednesse of the Pzeachers cometh not of their learning, but of their vicious natures, and naughtie desires: for out of one and thesame sloure the Bec sucketh Ponie, and the Spider draweth possone. By these and soche other examples, ye made easely espie, wherefore the argumente is not good, if ye marke whether the true cause be in the sommer proposicion, or some counterfaint reason, which semeth to proue, and yet in deede dooeth not proue the matter at all, for if I reason thus.

(Jobson and Robson looked through an hedge, and

the one fawe the other.

Corgo they two are bothe nigh of kindged.

the Antecedent doeth not, that doorth fee any lotte at all, that the Antecedent doeth nothing at all, proue the Consequent: and pet the other argumentes about rehears of (if they be narowly marked) are as soolishe and as woorthie to be laughed at, as is this soolishe some reason, and madly invented argumente.

another argamente:

Feare not the lignes of the Clement:

The consequent is falle, for Christ doeth forbid hys disciples, to feare the signes, not because they signific none ewill to come, but because that where as they signific harme, and ponishemet to the worlde, twicked persones: yet he will be a present succour to hys churche, t never leave it coumfortlesse. As when the god lie heave this (seare not death) it doeth not followe, but that death is an horrible thing, and moche repugnaunt to mannes nature. Thys deceiptful argumente is muche bled in thys our life, and made a buckelar for diverse matters. As when I am lothe to be of a quest, or that any soche businesse should trouble me, being sent sor, I sain my self sieke, because I would not gladly come:

Madde eks

De when one that is riche hould helpe a poore ma, to faie: God Miche manne belpe you fir 3 haue a greate charge my felf, T cannot booe for Bilhoppe. pou. D: when a Bishop should be desired to teache of preache, Lawren. to faie: he is ficke. D; when a Lawier beyng defred to helpe a poore man & profered there byon, a little money, even fo mothe as the poore man cannot wel spare, and yet not balfe so moche as the lamier would have: treight to faie, I am fory, I cannot bone for you, if I were not called byon other wife by diverte men I would not faile to doce you good, thys is as they faie in Cus glishe, better a bad ercuse, then none at all, in Latine it is called Non causa pro causa posita. And the blong of soche ercuses emog the Khetoricians, is called translatio, that is to fate a foifting of the fault from one, to another. As we reade that Demiades bled a monderfull good Hifte, when it was laied fore to has charge, Demade that he had written a very naughtic becree and unbonet, for the obteining of the peace at Alexanders handel: He answered that thefame pecree was not written with bys awne writing penne but with Alexanders warring speare, whiche is asmoche to fate, feare did drive bein to take foche, and foche condicions of peace. We read a notable Hillogic of a young child in Kome, called Dapirius, whiche because bothe it is pleasaunt, and moche to bee wounded at, and also ferueth for thys purpose righte apter ly, I thinke it mete to bee rehearled in this place. Thes Wapi rius being a young lad, of tenne of tivelue peres old, and fonne to one of the Senatours in Kome (whiche were then, as noble men be now in Englande, lozdes of the counfailt) went every daie with is father, to the Warlament house, and heard fro time to time, all matters that were ochated there. Hys father evers moze charged him, that he fould not otter any thing, whiche he heard to any bodie lyuing. It happened afterwarde, that byon brgent causes t weightie affaires, the counsail ow fo lit moche longer, then thei were wot, t continued to, for the space of seucn night. Every bodie marveled, what thes matter hould bee. Thys childe Papirius, knewe all. His mother beepng motte of woman bets al desirous, to knowe what it thould be, whe the could not attem rous to the knowelege therof, by her houlbande, the called the tope to knowe thigh confel. ₹.U.

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confession, and having the Instrumente of absolution by her.

that is, a very good birchen robbe, charged her fonne, truely to tel ber, every whitte that was bebated in the Barlamete house. ozels be thould fmarte foz it furely: Foz, what with the ferrete neffe of the thing, and what with the filence of her foome, the was wonderfully with childe, til the had gotten foure what of the boie. The boie himfelf, first remembanng his fathers com maundement, and confidering how be flould be paied at his hand, if he told all thinges in beede, as they were: and again on the other five feing prefent vein before bim, the roode at hande. bis mother with childe, til the were fomewhat fatiffied, thought it better, pretily, and by the waie, to mocke hys mother, and fo to ftoppe her mouthe, with some forged tale: then fallely to beincape his father, hys frendes, and all hys countrie. And theres Bapirins an foze thus he begå craftely to Chape hys tale: Bother, if you will promise me to kepe that close, whiche 3 thall disclose onto poufwere to hys and tell it no bodie liuyng, you thall heare the whole matter, es uen asit is. She aunswered, the would not tel it again, what focuer it were. The faico he, mother, the matter wholy concers neth mariage, and the counfaill have long debated, whether it Inere better for one manne to have thoo wives, or one homan to have thoo bouf bandes, and as vet, the matter hangeth in fue frence. Withen the heard this, her harte burned, ther Comache inas overcharged wonderfully, that excepte the had lated it, in one of her neighbours lappes, it was like the would have braft. Dut the goeth, and maketh muche weede with her toungue, as the booth with her feete, and telleth it immediatly to ber nert neighbour, and from one to another, till at lengthe a numbee inche it, where byon they agreed wholy, to goe altogether to the counfaill house, to entreate the Senatours, to fit no longer boon this matter, but clerely to determine with one affent and confent, that it incre bell and motte expedient for every woman, to have twoo houfbandes, a not otherwife, for no worldes good any thing heretofoze to the contrarie not withanding. By thys example pe maie fee the fubtletie of this Deceipte. Foz when the mother alked her foune, what the cause was of their lo long fits

tyng

mother.

Some hardli seve confaill

· Talana

ting he told her a cleane contrarie thing, whiche the counsaill neuer thought, not yet ones minded, this is, non causa pro causa posita, A cause that is not, put so, a cause.

The fowerth Deceipt.

Allacia consequentis, when the consequente, that is to The conses F saie, the latter Proposicion is evil gathered by the antes quent, cedent, which e goeth before. And the wate to know the faulte, of this deceiptfull argument, is to examine the argumet, with the preceptes of Logike, above rehersed.

Schuill deedes purchafe beath. Ergo good deedes purchafe life.

This argument is not good, first considering, were cannot works with fulfill the Lawe, by our selves. Again, works are wicked, that outsathe are are doorn without saithe, so that first we must be in the state of wicked. grace by saithe, and assured through saithe, to live ever, before our woorkes shalbe accepted for good, neither can our doornges be perseid, in any part, to suffil Goddes will, and hys comaundementes, and therefore, though cuill deedes deserve death, yet good deedes can never purchase life, so long as we be not hable, to suffil the lawe, as God knoweth we shal never be: scripture, our consciences, the worlde, and all, bearing witnesse against bs: Of signes that be not propre, neither tary long, no strong ar gument is made, as thus.

She is pale in countenaunce.

Wrgo he is in loue.

Palenelle maie come of Audie, or care, and thought, of abili-

other maies belides.

Again, there is another rule. A posse ad este, non est bona, con sequentia. Because a thing maie be, it shall not therefore foloive that it is. As the Catholikes have served bs, so, the Sacrament saying, that because God is omnipotent, and maie be in the Sacrament, by his power really: ergo he is there really. For so mate I saie, God maie seede every Christian, bothe in bodie & soulle, with the mighte of his woorde. Ergo he doeth so. The Prophete saieth I never same a just manne, forsken of God, nor his sede

beggyng hys bread. And yet god doeth not feede al Christians, with his worde onely, but bleth hys appointed will generally. Likewile in the Sacrament, God fedeth bs spiritually, because the steche eaten, prosteth nothing, & they that eate the Sacrament in faith, tary in God, God in them spiritually, & have life everlasting, wheras other that eate it without faithe, have it not at all, for lacke of faithe, considering God is no wicked man. But in the old worde, many wonders were wrought, and because thinges might be, all thinges should be, as they would have it, and yet I cannot bee perswaded to thinke that, because all priestes maie be honest, therefore they all be honest.

From the generall, to the inferiour, affirmatively, is no good

argument made.

Me is a man of power.

Ergo he is a good man of power.

Good menne be harde to come by.

The Sacra-

Acs bodie.

then good, for none can tell almost now a daics, where the good menne dee divell. Drifthey have dwelling places still, yet felve can finde theim at home. Again, to make an argument, from those thinges, which happen to a manne, a maie be awaye: the reason cannot of necessitie solowe.

SThesoloman goeth gaily, and like a young man.

Tergo he is in love with some woman.

In the reason, a likelihode is made necessarie, as though it could not otherwise be, but that he were in love, because he was in freshe apparell, young malike. But so, they whole capcious cause, I thinke it best, that he marke the rules, about rehearses, and he shall not saile to espie the fault, so, the deceipt is sone seen if he call the argument to accompt.

12121. Cheaft Deceipt: wir grante a Sinessel , 1910217

Many que

Quellions afted twoo wayes.

Lures interrogationes, many questions, that is, when P 3 go aboute to deceive one, asking him thys, and that, and he thinkyng not to what ende 3 aske him, at legth is broughte to an inconvenience, by his former grauntyng, of thinges particularly. And it is, is, wayes considered first, when we aske of many thinges, one, and again when we aske of one thing

thing, many thinges, & put forthe vinerle queltions, before we come to the purpole. For the first, thus maie be an example

as water and wine hotte oz no-

The queltion is alked, to that he mult auniwere to theim both, whiche he cannot boe at one time, and geue one resolute and Sweet directly, according to the demaunders will. But this is a trifle, and one that bath but a sponefull of wit, maic answere to this quellis, bling a dillinction, and fenerally thewing the quas lities, of bothe Wiline and water, other wife he canot be hable, to make any reasonable answere, as the queltion is proponed.

Is worthipping of fainces, and praiging to God himfelf,

allowed emong Theritians of no?

Here ve lethat for twoo diverle thinges, one certain quellion is directly required, where as no manne can fullly aunfinere at a worder and therefore the question beyong twane made joinaly,

must fouerally be scluted.

I will merely adde another, whiche agreeth to the fecond mas mer of asking and I will adde thesame, rather to gene matter of I house prolaughyng, then that there is any greate weight in it. A Lawice miled to a las tooke peines in a matter of Lawe, foz a certain gentleman, that wier. was some time a scholer. The gentle man promised him a horse to, hys labour, the Lawier after peines taken, required his horse the getleman benighed bys debt, although the Lawier had witnelle. And thus the centlemanne reasoned merily for himself: fir quod he, all horses be not of one colour, but of diverse colours fome black-some white-some bate-some bavle: if a one you any by promise, Towe you no more of one colour, the Toose of ano. ther, confidering, I did promise you no more of one colour, then 3 did of another, & 3 maie bee discharged of mp promple, aswell in deliveryng one certain coloured horle, as another. Therefore, either I owe you horses of al colours, or els I owe you none at all: but I doo not owe you horfes of all colours (confidering 3 promised you but one)therefore, 3 owe you none. Dea, serue you me fo, quod the Lawier, Mariethis Schole poince, moche palleth al our Laive poinces. Thei fir, as it pleafeth you quod be if you be at that poince. Whe the gentleman lawe hyprio malor u illamica

reasonable, and heard him saie so, he gave him, according to hys promise, considering, he referred the whole matter so gently, to

hos pleasure.

Docrates.

Tenophon.

For thes seconde maner of alkeng, when of one thing, many are afked, one maie eafely be enuetgled and brought to an inco. uenience, befoze he be ware, and of this kinde of alkyng there is also another example in Tullie, where he speaketh in hys boke De invencione, of this figure inductio, whiche is by thinges not doubteful, to proue that thing true, which is doubtfull. So crates theweth that Afrasia had thys talke with Zenovhon . & bys wife, in maner and fourme folowing, after other commus nicacion had befoze. And tell me in faith (quod Afpalia) if thy neighbour had moze vectious Jewelles, then thou now half. whether wouldest thou wishe to have hers or thine alone ? She answered. I would have hers. Wa hat if the had more coffly gars mentes, more fine apparell, wouldeft thou not have it alfordea Warte would 3, (quod fhe.) Ab well 3 faie, what if the neigh. bour had a better housband, then thou now half, whether had f thou rather kepe thine awne fil, oz naue bersewith that the blu thed. Then Afpalia, when opportunitie ferned, frake to Zenophon likewife, and faied merily buto him, he not knowing of thys, that was spoken befoze. I prave the tell me Zenophon: what if the neighbour bad a better holle then thine is, haddelt thou rather have thine awne to the neighbours ? I would have his faieth he. Wi hat if he had better lade then thou haft, mouls delt thou have hys, or thyne awne, I would have hys faieth he. Withat if he had a beter wife the thou haft, wouldest thou chauge 02 no . Here Zenophon faied neuer a woode. Then frake Afpalia. Fozalmuche as bothe of you, onely hath not auniwered me, in that pointe, whiche I molte belire to knowe: I my felf will thewe what bothe you thinke. For you beeping a woman. firste desired a very honesman to your honsbande, and Zeno. phon being a man, beliceth to have a right honel woma. There fore, excepte you bothe thall so behave your sclues, that there maic be found neither man, not woman, more bonest boo earth then you twoo be, undoubtely you bothe will everyoze matte carnelly

earnettipoefire that, whiche you thinke principall and beffe of all bothe that thou beyng a housebance, mighted hane a right honel wife, and you also beging a woman, might be marted to a right honest housebande.

the fixte deceipte.

Epetitio principij, the Cuckoes fong, that is, repeting of The Cuethat wholp in the conclusion, whiche before was onelie koes long. spoken in the first proposicion: or els by thonges boubt. full, to proue thenges that are as boubtfull. at the

Courry flaunderer muft be banifhed the Courte.

Siche a man is a flaunderer.

Corgo, euery flaunderer muft be banithed the court. The conclusion is not well gathered, for it thould not bee bi niveriall, put particulare, and therefore, feing thefame is reveal ted that was spoken before, without any good probation in mo minde it maie bee called the Cuckowes long. Self willed folke that followe lute, and forfake reason, ble ofte the Cuckemes fong. As beyng afked why thei will doe this and that thei autifwere freight, Marie, bicaufe I will booett, or betanfe itpleas feth me befte, fo to doe. The poozemen berng thus auni wered a reason &= of the wealthie, thall harvely escape baunger. Foz, though it be our reason. a plaine beceipte, and by reason fould becouerth towen, pet so longe as might beareth rule, and right is fet a fide, reason is out of ceason, and doeth but little helpe. Some women are subted to this aunswere, whiche in witte booe ercell, though in the eight partes of reason, feine Scholars can harvely finde them. Well, God graunt all our willes, to fand ever with his will, and then 3 boubt not, but this harme thall with eafe bee anothed, and all deceipt for euer fet a parte. Again, when an unknowen thong. is proued by a thong, that is almoche boknowen, as thother is.

> San Burgatorie, finnes be forgiven to the bebbe. ergo, we mult fate Malle Will forthe bebbe.

This wife reason, fonde pleachers heretofoze haue made. that therefore, me must have Matte for the bedde, bicause in purgatozie, finnes be fozginen the beb. And pet doubt 3 almoche of this place of Durgatorie, as Timilrult this folithe Maffing, and

13 argatories

Pargatorie, It is finne to like either of theim bothe, and as for Adurgatorie, I thinke there was never any foche, but onelie in wented to feare the simple, as children have been made afraied with a bifar, or els found out to picke mennes purses. An other:

Painetes,

Thus many hundred peres have men bled to praise

< to fainctes Departed.

Ergo, thei doe not amille, that praie to the dedde Will

Fanswere, whosedome hath been bled these many hundsed yeres: Ergo, it is lawfull, bothe to have Stewes, and to goe to the Stewes still.

Every man maie le, how foolishe this argument is, and yet it is as good as the other, every ynche of it. Foz, although men have praied, men have gone on pilgrimage thus long, and thus long: yet it is not therefore true, that the people did well there; in, Foz, wee Englishemen knowe (not onelie by heare saie, but also by god experience) that custome is the mother, and the suck giver but all erroure. And therefore, when soche argumentes are made, we saie. Dubium per id quod aque dubium est, confirmatur. That whiche is boubtfull, is proved by that, whiche is as doubtfull, and so we doe not allowe the argument.

Custome, Nurce buto naughtinesse.

Thirdlie, when that thying is taken to proue, as though it were bindoubted, and every bodie agreed thereunto, where as yet it is in controverse.

Anabaptiftes

The Anabaptistes have the holie Shoste, the teas

Ergo, thei nede not to heare the Gospell, noz yet be

that the first maie be lawfullie doubted, and rather denied, then graunted.

Fowerthlie, this deceipt is then bled, when that whiche for loweth, proueth that, whiche goeth before, as though the Carte went before the horse, for, often times that thing, whiche is proued, is more assured then that, whiche doeth proue, as thus.

Infantes.

Infantes haue faithe.

ous de la Compathet mult be Baptiled. al maint la grain eine

The

The confequent is buboubted true, foglafmoche as for fing it fo in the fcripture, that in the Primatine Churche, wieste fas milies were Baptifeb, children, and all: for wee reade not that thei were excepted, and pet fome boubt, and that of the greatel Clerkes, whether childzen haue faithe, oz no.

Che firte beceipt.

Gnoratio elenchi(that is the millakying of contradictos Willakying rie propolicions) is a deceiptfull argumente, whiche co of contradic= prehendeth in it feif, all other aboue rehearfed fubtils cions. ties. The occation of this erroz rifeth, foz not knowner what is contradiction. Contradiction therefoze, is a repugnauncie of one and thefame not fubflauce onely, noz vet name onely, but of the fubitaunce and name bothe together. Ariffotle not withflading hath compaffed this deceipt within his boundes. First when refred is not made to one and thefame thing, but binerly applied.

To cate flethe, is good foz health fake.

To eate flethe is not god, whe offence maie folowe Ergo, to eate fleshe is good, and not good.

Truthe it is, and get thail it not folowe, that inholoener eas teth, the fame man doeth affende: confidering to eate is laipfull. and is none offence to God at al, being ones allowed by the mas gistrate, in whose hande lieth the whole ozdanng of this matter.

Again, this deceipt is bled, when contradiction is made, ac-

cordyng to divers refrectes as thus and in marada and anionion

The Laine is to bee followed in Bozall preceptes, and not in Ceremonialles, nozvet al wates in iudicialles neither:

Ergo, the lawe is to be folowed, a not to be folowed It is even fo, and pet not true neither, that the lawe is alway yes to be rejected, and to be folo med, as it pleateth our phatalies.

Thirdlie, this lubritie is fashioned, when a contradiction is bled, and yet not bled of like forte, fo that the latter parte, boeth Hot denie the former, in one maner of biderstanding, as thus.

Sa knowe the worde of God.

Land a poenot knowe it. he was a mile alles

Those that live liceciously, and feare not the general refurreccion. 19.U.

rection, maie infilie bee here included, and the thoo fentences. unbiche feeme to gainfaie, maie bothe be true in theim: foz, forme knowe that the feriptures are of God, oz at least thei knowe that the feriptures are commonlie taken for the woorde of God, and pet thei themselues, knowe not one worde of Gods will, noz pet vaffe a whitte foz it. De we maie faie, that those pooze soules in the Popes reigne, knewethe woode of DD onelte by heares faie when the heard the Bolpell reade in Latine, and could not tell one worde what it meant. He , hall the find

Fowerthlie, the tyme maie altre thonges, and make tingo

divers thynges, to be bothe true, as thus.

To mo Catoooke boonthe Sabboth is forbioden, and pet profite sometto morke bpon other dates, is also forbiodens CErgo to wooke, mot to wooke, are bothe fosbtobert

It is an easiematter, to audioe all soche deceiptes. Therea fore, there is a rule in Logike, that two contradictions can nee ucr bee bothe either falle og true, at one and thefame tyme, and that in one respecte, as thus is a roll all all solling.

22 muro Sall true beleuers thall attains faluacion.

Some true beleuers wall not attain faluacion. These two proposicions can never be bothe together either true of falle. Pow the other, whiche were made before, maie be bothe true at one and the same tome, and therefore, thet are not contradictories, because thei are not considered in respecte of one and the fame then at one and the fame tente, but of merflie and plied and confidered as the syon and his one

(To preache in the congregation is mete for a man, Created and not for a Comain.

of 213327

Bullate Cougo, to preache is mete, and not meete.

All this is sene being diverty collocred, firth woman male not preache, and pet a man maie, and fo the fentence is true, and in maic well be faied, to preache is mete, and not mete, without any contradiction at all, because of the divers respectes, whiche bee had bothe to the man, and to the woman. If the rule of contradictorie 10 20 policions before rehearled bee well marked, all thele de criptes matereafely be audioed.

9Df

CO! particulare auotorng falle argumentes, Swhiche are beriued from the place.

Den I fe an argumente derived, from thefe fubtile Particulare places, oz els from the places of invencion, lubiche & auciding faile haue befoze at large declared: Jought to obserue dilis argumentes. gently, the generall rules and preceptes there given,

for, if one reason thus from the generall worde, soche a man followeth naughtineffe: ergo, he is a thiefe, the argumente is not good, and the errour appereth the rather, by this generall rule. From the generall to the kinde, the argument is not good. for, though one bee naught other wife, pet maiche line naughtelie long enough, and pet be no thefe at all, as he maje bee an adule terer, a swearer, og foche like.

cuil framing of an argument.

De wong framging, maie with eafe bee efpied, if the rus falle reafons les be ones learned, that are before let forthe for thesame through entity purpose. And againe, all other kinde of argumentes, have rules especiall, and proper to theim selves, whereby the true ordering of an argument, is better knowen.

Dfobuccions made to an arquinent.

Biections are then bled, when wee doe not diffolue the Obiections. argumente, by the rules of Logike, or directlie avoide the daunger, but bying an other thing, as an example, to overthrome that, whiche was fooken before, and this mance de folder water bledladt gu, tot, aslere all at proveto and, actoris de la folde de la faction de la

- j. By taking occasion of the felf same thing, that is put forth and welling it otherwise.
- y. By bling thesame example in an other matter.
- it. By making cleane contrary erample.
- ity. By franding to auchozitie, oz bfing fentences of the fage.

For the first, this example maie ferue, richeste are good, because thei baping pleasure. The aunswere: paie Parie, richelle are euill, because thei bying woe.

Di the feconde, thus. Soche a one is an honeste man, foz, 3 cate him ones give almose to the pooze: 3 aunswere, soche a one

D.iu.

is no donkarde, foz, 3 fawe hym ones fober.

Di the third, thus. Soche an bonck man hath ones receined a great displeasure, of his frende and neighbour. Ergo, he maie hate hym deadlie foz euer. Paie, not fo, foz the wicked man will fome tymes forgive, receiving bifpleafure, and therefore, the good man mult moche moze fozgiue.

Df the fowerth, thus. Forgive hym, because he is a childe. Paie, not fo, foz Salomon biddeth, that the rodde Gould not go from the childe, therefore, it is good to beate hym, when he of

fendeth.

3 have travailed thus farre, to disclose butruthes, and to o. pen cloked errours, wherein though sometimes, the eramples be but flender, pet in greater matters, the fame beceipte hath ta ken place. Therefore, though to the Englishe eare, thei mais seme straunge, pet I hope thei will bee better taken, when this is knowen, and fulliefen, that thei give light to greater mate ters, and that Logike by good ozber, and perfect reason, dooeth rule all, and espieth faultes, whiche other wife would becede of fence: foz, loke what falle argument is bled, the fame maie with eale bee founde in fome one of thefe decetptfull comers, ozels where in the places of invencion, and therefore, maie by art eas fely be anothed: especially, if the other rules about rehearled, be ones well digelted. Foz, the rules are touche ftones, to trie bus truthes, and to frame matters right. And generallie good heede ought to be had, that the matter, and forme of every argumente bee true, according to the rules, for, by thefe two poinces, all errours are espied. The faulte is in the matter (called in Latine faulte in the Materia) when wozdes are boubtfull, and maie divertite beeta. ken, and also when the pithe or substaunce of the matter is confounded, and traungelie bled by wordes joigned together, and thynges not orderlie placed: in all whiche kinde of argumens tes, pe multe ble either a flatte deniall of the propolicion, or els ble a diffination, to the we how the argument maie be true, and how it maie be falle, accozoging as it is understanden. Wee ble a deniall, when of twoo proposicions in the argumente, we denie either the propolicion at large, or the leverall, by the wrng

matter.

the faulte to bee in the befinicion, in the biution, in the caules, or fome other place, as thus.

SI had good chere in foche a mannes boufe.

Zergo, be is an honelte man.

Here the fault is in the definicion, foz, if I would goe about to befine an honelt man every bodie would laugh me to fcome, if I would thus define hom. That man, wholoever he bec, that Good chere. maketh me good chere at his house, is a verie boneft man; but 3 must cather faie thus. Whatfoeuer he is, that both as he would be open buto, and wongeth no bodie, but liveth fill byzightly, godly, and continently, thefame is an honelt manne, ozels not. foz, bertue is gotte by long practic, and by well boyng of mas my good thynges, not by making a good dinner, and therefore, the other aboue rehearled definicion, because it is not lawfull, noz agreyng with the rules of a definicio, is btterly to be denied this reason applied thereunto, that the definicion is not lawful. Potwithstanding, in taking of honest men, evermoze the wealthielte are confidered, and therefore, this and foche like talke is commonly bled. Of what opinion is foche a manne: An honelt man furely, faieth an other, foz, be will cate his meate, I war: Gofpell pras raunt you, he is none of thefe fcrupulous confciences, be bath the ters, taken Bible in his house, pe maie be sure: talke with him of the Sacra ment when you will, and he is able to aunfiver ad oia quare. As though whole religion flode in these pointes onely. I asked ones a fellowe in Latine, if he could doe any thing in the scriptures, whose learning I was then commaunded to examine. He auri Swered me thus. Etiam, possum fabulari de Sacramento, si placet. That is, yea fir, 3 can bable of the Sacramente if it pleafe you. Dea, o 3, Darie then you have enough, and I warraunt you as gainst all men, and so bad hym farewell, beyng well instructed of his great worthines. A reméber of an other, and that no smal birde, whiche was better learned then wife, and pet not fo well learned in occe, as he thought himfelf (in his own opinion) wife and bled an other moze baungerous realon. for, whereas it chaunced by occasion of talke, that one in his compaing enucied against thesame mannes frend speaking thinges nothing tothe Some

anima i

toz good men-

fome, and other wife then be would gladie beare; although not greatlie milling the quithen, in reporting truthe; he tooke the matter berie botte, and like a frende fpake carnellie, in his fredes cause, tellifiging for his honelite, with moste constaunt work bes, and to persuade immine better, be bled this soze reason. Thou art to blame (o be) to depraue loche a mannes ellimació. foz, by Gods mother, he is a verichonelt man, foz, he is my fue ciall frende, I would thou fouldelt knowe it, and therfore, crafe the raileng: with that, other came to parte them, foz, thei fell to reasoning with argumentes, that were neither in figure, nozin mode, but foode in plain buffettes, whiche is a subtiltie, that is not mencioned within the compatte of this booke, and therfore, daungerous, neither can it bee anoided, excepte one have a hed? pecce, or fome weapon in his hande, to beare of foche beceiptes, and fo faue homfelf harmeleffe. Some call foche rough dealing Carters Souhiltrie, when the fille reasoneth a matter by buffe, tes, whiche the tongue foodlo proue by argumentes. Againe. for the division, when it is not well made, it is to bee denied in like maner, the cause shewed why and wherefore, as thus.

Rage over= throweth reason.

Carters Dophiftrie.

C duery man is either wallfull or couetous.

Cicero is a man.

Cergo, Cicero is either walffull or couetous.

This division is not god, foz, many men offende in neither, but live moderatlie, content with their owne, be it never so lite tle. Pozeover, when no true cause is applied, but a false reason forged, ye mais avoide the davinger by denigning it, as thus.

SPoney maketh buthriftes. Ergo, money is naught. LD2 thus.

Sfire burneth houses.
Ergo, what hall we doe with it.

Smater dequneth whole citees.

Ergo, water is nothing profitable.

In all soche argumentes, the true cause is omitted, fa count terfeict cause view. Foz, neither money, noz fire, noz yet water vo harme

barme of theimfelues, but the naughtines of nature, whiche as buleth theim, and the negligence of manne, whiche foglecth not Bobbes to them, is the berie true cause of their cuil dooping : and yet in woodber. weightie matters foche fonde reafons haue been bled, as for the Bhetorique reading of Goddes woode, for women to be learned, for the Lawe. tozike to be taught, or the temporall lawe at thys daie in thys our Realme to be frequented, 02 occupied.

A diffination must be bled, when any woozde is doubtfull and

maic be taken diverdie. As thus.

Time healeth ficke folke.

Zergo it is berie good.

Dere a diffinction must be bled, for time afwell signifieth an hearbe, asit fignifieth the space, whiche is an houre, baye oz peare. A frende of mine was called Harris: one not well knos wing hys name, called him Harrisonne. I denighe the soonne (quod he) not meaning the seconde persone in Trinitie, but the

addicion of thes woodbe (foome.)

A learned manne & a Philician (some knowe who I meane) ha & Philicions uing at a certain time a coate of Meluet, that was moche morne and bare at the breaft, beeing then also poore withall, t having a thine purse, sitting at a Table, and laiping hys have been hys breafte, saied thus merelie to hys frende: Wel (quod he) for all thys harde woozlde, at the woozle I am thus moche woozthe, euen in bare Weluet. Thesame manne aftrewarde, sittyng at a Table not having elbowe rowne, but being troubled, and hys coate fom what araied, which was deeffed at the Shermans, not patt twoo or three dayes before, fated merelic: 3 praye you mig mailters be good to my coate, for I promise you, within these twoo of three daies, it hath scapte a scowling.

A young manne of Cambridge fanding in a galerie over a roung ma the water, and loking on hys booke, having the water on the of Cambaige one fide, and a gardine on the other fide, wherin (asit chaunced then) were diverse maides of the toune (for it was about Cafter, at what time maidens gadded abzoade, after they had take their Maker, as they call it he being thus befet, one of hys felowes being abzoade, and feeing him there, bad hym come to him. We

aunlines Z.1.

aunswered, 3 cannot come. The other demaunded why? Warie (quod he) because 3 am compasted with fier and water. Deaning the maidens to bee fire, and a prouocació to lufte, burning worfe then fier: and so al good Auchours have bled thes woozbe fire. As Terence. Accede ad igne hunc, iam calesces plus satis. Come to thus fire, faith Parmeno to Phedria, meaning Thais the har lott, and you halbe as whote as coales, by and by . Therefore where soche speache is bled, it is alwayes called in Latine Metaphora. That is to faic, a tourning from the propre figs nificacion to that, whiche is not propre, wherin the olde Phis losophers haue woverfully ercelled, as Diogenes, Socrates, & in our time fir Thomas Boze, a ma foz hys wit, bery fingulare.

Faulte inthe argument,

The fault that is in the forme, or maner of making, as ine call it, maie be diffolued, when we the we that the conclution, is making of an not well proued by the former Proposicions, and that the argus ment, is either not well made, in Figure oz in Wode, oz in both: for of true thinges, none other thing can be cocluded but truth. if the due forme of concluding be observed, the full placing or fetting of the partes og termes, called in Latine, termini, as ye heard befoze, be truely kepte, as the rules befoze have taught. Potwithstanding of falle proposicions, an budoubted trueth maie well enough be concluded, as thus.

Cuery finne, maie be luffered in a common weale.

Tuery erecucion doen by a lawe is sinne.

Strao euery erecucion doen by a laine, maie be fuf. Ifred in a commune weale.

The twoo first Proposicions are manifelly falle, and pet the conclusion is very true. So that ye maie lee, after twoo falle 1020 policions, a true conclusion maie folowe, and not cotrary wife, of twoo true Propolicions, a falle conclusion can be made. For as we sate in Latine. Ex veris nil nisi verum sequitur, that is to fate, of true faignges, nothing doeth folowe but truthe. Therefore when the conclution semeth not good, ye maie tuftly sus fred the other twoo Proposicions, although they seme never for true, for binooubtely, the faulte is either in the euill knittyng. (when the argument is not in his mode and figure accordingly) Diels.

ozels in the confounding of wordes either euill placed, or not well applied, ozels in the boubtfulneffe of some woozde.

> Call riot is an offence. Po coueteoufnelle is riot.

Cergo no coucteoulnelle is any offence.

Thus wee fee a falle conclusion, made of twoo bnooubted true Paopolicions, and pet I faid befoze, of true faipnges no. thing booth folowe, but onely truthe. But abide, ye must eras mine thys argumet with the rules, and then ye hall fee, that the faulte is in the fourme, or maner of making an argument. For it is in no mode in the first figure, although it be an argument of the first figure.

Some time the fault is onely in the matter, and not in the mas ner of makyng an argument, wherof there are binerle eram, faultein the ples aboue rehearled. Sometimes the faulte is bothe in the mat matter of an ter, and in the maner of making an argumente, as thus.

argument.

(The yearth is profitable, and causeth moche plentie All men are in the yearth.

Ergo all menare profitable, cause moche plentie

Firste, it is in no figure, because the double repeate in the first Proposicion, is the substaunce of the yearth, and in the fer conde Popolicion, is the beyng in the yearth, and fo there be for wer termes in the twoo Propolicions. Again, it is in no mode, because the first 1020posicion in the first figure is not universall. And thys maie luffice whiche betherto I have rebarled for the solucion of an argumente, fozasmuche as he that can bivide, define, and make hys argumente in mode and figure, accozdyng to the rules before mencioned, and diligently marke doubtfull woozdes: thall some espie the faultes in an euil argus ment, forasmuche as it cannot otherwise be, but that he whiche knowneth the belt, shall easely judge, and with out difficultie els pie the moelt.

And now the rather to delighte the reader, I will adde here certain wittie questions and argumentes, whiche can harvely be audided, being very pleasaunt, and therefore not bu worthis to be knomen.

They are called trapping argumentes, because sewe that and trapping ar swere but theim, can auoide daunger, and thus they are named gumentes. In straunge woodes.

Crocodilites.
Antistrephon.
Ceratinæ,
SAsistaton.
Cacosistaton.
Vtis.
Pseudomenos.

Crocodilites, the ferventes quile.

Rocodilites, is soche a kinde of subtlette, that when we have graunted a thing to our adversarie, beyng asked. before what we wil faie: the same tourneth to our harme afterwarde, and caufeth an inconveniencie therupon to enfue. Auchours dooe feigne that the Crocodile beyng a monfter in Caipt, did take a womans childe from her, and spake with the mother in this wife: woman I will geue the thy child again, if thou wilt faie truth to me, and tel me affuredly whether 3 will geue thee, thy child again, or no: the antwered, I knowe affured. ly thou wilt not geve me my child again, and therfoze it is reas. fon I haue my childe again, because I haue saied trueth. Paie, faied the Crocodile, I will not geue thee thy childe again, bes saufe thou matelt be feen to haur faied trueth:leftethat if 3 geus thee thy child again, thou fouldest have made a lie: neither pet would I have geuen thee thy childe again, if thou habbelt faid otherwife, because then thou haddeft not saied trueth. And herof thes argument hath his name, called Crocodilites, potwithfan Dyng, Luciane telleth this tale after another fort, maket Chais sippus to aske another manne what he would saie, in case he mould be asked a queltion of the Crocodile, as I have before rehearled.

The reboundyng oz tour uyng again of anargument

Crecodile.

Antistrephon.

Ntistrephon, is nothing els, then to tourne a mannes sate A yng into hys awne necke again, and to make that which

he bringeth for hys alone purpole, to lerue for our purpole, in Latine it maie bee called, Innersio. Aulus Gellius hath a notas Bithagoras ble example of Dithagozas, a noble Sophilt, & Cuathlus Scho and hys fche= ler to thesame Dithagozas. Thys Guathlus was a very young ler Guathlus manne, and glad to learne Cloquence, and to pleade caufes in the Commune place. This young manne therefore, confidering Withagozas to be a fingular manne in this behalfe, and a meete Scholemalter foz hys purpole, befired to be hys scholer, and pro miled to geue him a greate fome of money, for his peines, eucr asmuche as he would aske, and game him boon argumente halfe in hande befoze he learned, and covenaunted therupon, that he Mould have the other halfe eve the first daie that he stode at barre and by pleading got the over hande in judgement of his adverfarie. After thys, when he had been a good while Withagozas Scholer, and profited bery moche in the lawe, and pet not with Candyng came not to the barre, but Cill Chifted him of, an traded the time (of like because he would not pate that relidue ofhis money) Dithagozas taketh aduisement as he himself thought, bery fubtlely, and charged him with hys promife, having an acció of debte against him, and therefoze he called him to the lawe. Where, when he had him befoze the Judges, be beginneth hys tale in thys wife.

Here I have thee now (faieth Withagozas) and learne there, Withagozas fore foolishe felowe as thou arte, and marke thys poince for thy reason to hys learning: whether the indgement be genen with thee, o; against thee, I hall have my money every grote ofit . If thou arte cast in the lawe, I have wonne by vertue of the lawe, if thou art not call, but gettell the overhande by judgement of these men, yet must I have it nevertheleste, because our bargain was so made when I first began to teache thee. Cuathlus nearying thys, aun. Euathlus an swered as ye that heare. I could easely audide thys your croked mailter. Subtletie, and bee without all daunger, if I would not stande at the barre my felf, but get some advocate for me: for by soche meanes, you could not charge me with any debte, confidering 3 my self pleaded no cause. Pothwith Candyng Ilike it better a thousande folde, that I my felf am here personally, and speake

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Z.itt.

in mine aimne cause: sepng that not onely, I will get the overhande of you in thys our matter, wherby I halbee bischargeb of debte, but also even in thes argumente I will tourne your alone woodes, into your awne necke again, and fo triumphe both wates. And therefoze learne you again as wife as you are. and marke this poince for your learning, whether the indges ment be geuen with you, oz against you, I shal saue my moncy enery grotte of it. Foz if you bee call in the lawe, I have wonne by bertue of the lawe, and fo I owe you nothing. If you be not call, but get the ouerhande of me, by the Judgemet of thele me: then according to my bargain, I shall paie you nothing because I have not gotten the overhande in judgement. The Judges feeping the matter lo boubtfull, & fo hard to betermine for either partie: fearing to dooe amille, left the matter raive without ind gement for that time, and deferred thesame to another feafon. Thus ye fe that the young man beyng the scholer, gaue his ma Aer a boane to gnaine, and bethim with his awne rodde, whiche the Matter had made for his Scholers taile.

eristophanes

There is in Aristophanesa wounderfull vectie talke, betinirt the father, and the sonne, whiche serueth well for thys pur pole. For where as the sonne had beaten has father, contrarie to all 0202e & bonefie, pet notwithstanding the sonne thought he had as good auchozitie to beate his father, if he did amiffe, as the father had to beate bim. And therefoze be faied, wherefoze hould my father beate me: Dis father made anfwere. Parie (p he) because I love thee, and would thou shouldest door well. Marie therefoze (quod the foonne) will I beate thee to, because vain of hame I loue thee also good father, and would thou shouldest do well: e with that lated on Arokes furely, till be made his father graut that it was as lawful for the sonne, to beate his father, as for the Horned argu father to beate his foonne.

I good fonne

mentes.

Ceratine

Eratinæ argumentationes, are called, homed argumens C tes, the whiche are so daungerous to answere buto, for bothe partes propouned, that it will bee hard to escape a fose. Euen as when pefee a Bulle, would catche him by the boznes

homes, pe fee asmuche daunger in the one home, as in the other and fo you feare to take him on either fibe: in like cafe, whe thefe homed argumentes are proponed, a manne bueth can tell what to answere. As we read in the Bowell of Matheine the. rrii. Cha niter, when the Pharifies did sende their Disciples (whiche did whartses pzetende holinelle, beare a face of true Beligio to take Chaift lo ught to in a snare. And therefoze, firste they came, geuyng him a name take Chapte of auchozitie, and called him Balter, flatteryngly, as though he mighte speake his minde frely to theim, because there was none but his scholers, and soche as sought unfeignedly to be edified in the truth: lecooly, thei praise him for is goodnelle, that he is true in all his delynges, and bleth no diffimulacion: and again they faie, that not onely he is true, but also teacheth the waie of truth and then thus they begin to quellion with him, and to fele hys minde what he will faie (fortruely they thought to take hint in a trippe, whether he helde his peace, or fpake) and therefore they faid Sir, maie we lawfulli paie tribute to Cefar, 02 no: 12 how thinke you, doeth it stande with Goddes woozde, that we maie paie or no- Here Chaple was befet twoo waves. First it was daungerous for him, to holde hys peace: for then he might feme by fo doyng, to have respect to the persone of mene, and for feare not open the truthe, in soche a weightie matter, & so stain the glozie of God. Df the other parte, if he fhould aunswere, it were a daungerous pece of woozke in like maner, for thep thoughte, be would either speake on Cefars lide, & allowe vata png of tribute, and so incurre the hatred of all the people, where by they might boldly afterward, put him to death: or els they thought, he would speake against Cesar, and so he should come Chapstegans mit treason, & be appzeheded therupo, as a traitour. But Jelus fwere. knowing their naughtie purpole, & plainly leving where aboute they went, disappoinced them of their will, that they could take none aduauntage of him at al. And therfore he faied, because he would publish their falshode, what tempte you me pe Dipocris tes: Diew me the coiane of the tribute. And they toke him a ver nic, the faico buto them: whose is thes Image & superscripcion? They fated buto him, Cefars. Then fated he, geue therefore bnto

thinges, which are Goddes. Thailt did not at the first when their proponed their question but o him, plainly saie geue but o Cesar the thynges, whiche are Tesars, but when be had asked them, whose coigne it was, and that their by their awne confession, had graunted it to be Tesars, whereby they bare witnesse of themselues, that they were subjecte to Tesar: he saied, so assume he as you graunt your selves by the bertue of thys coigne to be tributaries, paie on Goddes name to Tesar the thinges that partein to Tesar, and but God, those thinges that are Goddes.

Enflargume tes, that make aswel agailt one, as with one.

Acosstata are soche argumentes that beeyng proponed,
C betwene twoo persones, they serve aswell sorthone part
as the other, as thus. Pou must sorgeve him, because he
is but a child, no Parie, therefore will I beate hym, because he
is but a child. Dr thus. Thys man should not be indged to die,
by any temporali lawe, because he is a priest, yes. Parie, therefore should he be indged to die, because he is a Prieste, and hath
offended, whiche should have genen good crample to other of
well living. Alas saieth one, it is price soche a man should bee
hanged, considering he is a gentleman. And why not gentle
men, as wel as other poore men, if they deserve it. Pea, why not
they rather then any other, if they more deserve it then any
other.

Abfurde reasionyng.

Sistata are soche argumentes, as are impossible to betrue

A as when a child of twoo yeres old, should be acused of as dulterie, as though it were like, that he could offende in soche filthinesse: 02 els thus, if one saie, he holdeth hys peace and yet doeth speake still.

Aincertain reasoning. Tis is nothing els, but when one goeth aboute to proue V a thing, and maketh that whiche should proue, to be as bucertain, as that thing, whiche is proued, as thus. In Purgatorie sinnes are forgenen, by vertue of the Passe, ergoine must saie Passe still. Wheras I thinke there is no godie wise má, but doubteth as moche that Purgatorie is, as he maie instepsaie.

faie, that the Malle laueth no man.

Pleudomenos

His is called a ligng argumente, for what foeuer pe a teling thal faie, ve must neves faie amisse. Cvimenides a man borne in Crete, faied that the people borne in Trete, were liars, saied he true, or no-3f ye saie that he faied truth, I maie well fate, that cannot be well fated: for if the people in Crete beliers, then lied Chimenides, and fo hys Epimenides faigng cannot bee true, because he was a manne there borne, and one of Crete, and faied they were liers. Again, if pe judge that the people there, bee no liers, the Epimenides faied trueth, euch when he faied, the people of Trete are liers, because he himself was a man of Trete. But the subtletic is thus avoided if ye will lave that where as mencion is made of the people in Trete, pet all asenot comprehended binder thefame, neither is the Deopolicion brinerfall, but indefinite, that is to faie, not co. prehending all, but certain, as thus. The people of Trete are liers, trueth it is, that many of theim be liers, t pet Epiment des maie be excepted and be a true ma of his word not with fanbyng. As also he that was warned in hys slepe, not to gene cres One warned dite to any dreames, bib not thinke that dreame bain, although not to beleue be judged many other to be little estemed, and small bede to be dreames. genen to them. Fozby thes ozeante, he was warned not to be leue greatly other dreames, and pet notwithstanding he was warned to beleue the decame in the late

Hat whiche I craved, at the first setting foozthe of thys I booke, the same request make I now in correcting of the same. I defire of all men their favourable belve, to fup porte my weakenesse, or at the least to gene me none enil report for my well meaning, then I that thinke my felf fufficiently remarded. But if offence thould becede, through labour fuffeis ned, e no fauour gotten, when gentlenelle had been offerd, it had been as good (in my minde) to place and lofe nothing, as to take peines, and lose alt. But my trust being stated byo the hos nell and godlie affected, I have transiled without feare, hoping well that my dooinges chalbe taken without blame. And there

fore thes obtained, I thall befire all men for the love of Bod to embrace the trueth, and not to wedde themselves to any opinion without some state of sure foundation of Goddes truthe. And where as God is the auchour of peace and concorde, and loue them, that bufcignedly call bpon him in trueth: Thall hartely. praie to Bod, that all we maie drawe after one line, and feke one buifoame & found bottine, to the papie of Bod, & the coumfoat of our foulles. And betaufe fome headdes are very bold to entre ferther, the witte can reache, oz els haue a mind bainly to que Foure thigs Kion , of thinges not nedefull: 4 thought it not amiffe to fette not to bee era footh here Aristotles minde, as touchyng thinges that should not bee brought in question. There be fower thinges (faieth he)

mined by rea fon.

i. Inhiche should not bee eramined by reason. And first, no manne ought to argue of thefe thinges, wherin if any one putte boubte be deserueth punishemente. As to reason whether there bee at Bod, 02 no. And therefoze, Tullie faieth berie wel, it is a wice ked and an bugodlie cuftome, to dispute, oz talke againft Bod. either in earnel, og pet in spozte. Against is a fondenelle, to rea fon of those thinges, whiche our fenfes imoge to be true. As to knowe by reason, whether fire be botte, ozno. The whiche were madneffe to alke, and furelie, if any one thould fo reafon

#. with me, would bid him, putte his finger in it. Thirdie,it is cuill to reason of those thinges, whiche cannot be knowen by mans witte. As to knowe what God the father is in perfone, what the holie Bholle is, how they litte, a are placed in heaven.

tit 02 of what making the foule of mane is. Fowerthelie, to talke dispute of those thiges. which are bndoubtedlie true. As in Arith metique, three \$. 3. are fire. In Philosophie. The whole is area ter then the parte. In all whiche matters to move any earnest queltion, or to doubte ouermoche in thinges nothing boubtful, were either Carke madnelle, ozelles plain folishnelle. There fore I wilbe of God, that all our reasoning, might be faffenen byon foche matters, as are necessarie bothefor the hearer to learne, talle good, for the godlie reasoner, to teache. Watherin though I have dooen nothing to wel my felfe, as my good will was therunto, get I trust al honest bartes wil testifie with me.

that

Fol. 90.

that I have mofte earnefflic minbeb the glozie of God, the fetting forthe hys of holie name, throughout the whole course of this my rube and timple booke: the which ones boen & knowen, 3 hope the gentle reader, will beare with me in other thinges, rather helpe me, the hate me, when I feke to belpe al, and hurte none. 3 afke in remarbe, but louing repart, for incellaunt las bour: the one is easie for all men to graunte, the other was bulle for me to compalle. Thus I live in hope, yea, I have well, for through hope, beholde, I tranaile, God be prapled.

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